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Title: Anthroposophical Community Building, Kaspar Hauser and the Destiny of the Spirit of Middle Europe

What has become present for many of us is an experience of the relation of Anthroposophical community building impulse to the Angel of the Buddha and the path of development of this being over the last two and half thousand years since the Gautama Buddha as a Bodhisattva rose to the rank of Buddha. We have recognized that this being is Vidar, from ancient Norse mythology, a figure that Prokofieff suggests is not of the past, but rather a picture of a spiritual being in a stage of future development, that is, the future development of the Angel of the Buddha. **(1)**

Through various talks that have been given and from the research of anthroposophical writers such as Terry Boardman, T.H. Meyer, Sergei Prokofieff and Richard Seddon, we have been learning the story of the Angel of the Buddha / Vidar.

That a growing number of people know this story and are even able to tell this story is essential for the future development of the community building impulse in Anthroposophcial initiatives at this time. A transition of generational leadership is taking place throughout the organizational activities that belong to the Anthroposophcial Movement, including the Anthroposophical Society, Camphill Community, Christian Community, and other activities inspired by anthroposophy such as Waldorf education, Biodynamic Agriculture and the healing arts. As leadership is transitioning throughout the field of activities representing the Anthroposophical Movement, it is evermore important for the future that some of the new leaders know and inwardly experience this story.

In order to understand with inner vision the mission of the Twenty-First Century, one must take responsibility for the Twentieth Century. In order to take responsibility for the Twentieth Century, one not only needs to uncover and study the historic facts of the Twentieth Century, but also one needs to understand how the Nineteenth Century is a seed for the events of the Twentieth Century. There is a pathway of understanding between these three centuries that is centered on the story of the young archangel who was formerly the Angel of the Buddha and who is now the Spirit of Middle Europe, the German Folk Spirit. New leaders related to the activities representing the Anthroposophical Movement will need to traverse in some way the pathway between these three centuries. That this story has a chance to awaken within human souls who live and work in the various Anthroposophical initiatives is a benefit for the Anthroposophical Movement, because this story is an important part of the evolution of human consciousness in the time of the Fifth Epoch, the time of the development of the Spiritual (Consciousness) Soul, a development upon which the future of humanity depends. **(1a)**

Turning to our subject again, a Bodhisattva is an exalted human being who has the task to bring a particularly important human capacity to birth for the evolution of the earth over a long series of incarnations. Rudolf Steiner spoke extensively about this process. The Bodhisattva that became the Gautama Buddha lived his last life as a Bodhisattva and rose to the rank of Buddha sometime between sixth to fourth centuries BCE (before the common era) in what is now India. The Bodhisattva that became the Gautama Buddha (hereafter referred to as the Buddha) brought love and compassion to humanity, qualities then made available to all human beings for the future evolution of humanity and the earth. The Buddha’s teaching of the eightfold path and the Middle Way remain important to spiritual life and inner development today in the era of the New Mysteries.

As a human being, albeit an exalted one, a Bodhisattva has an angel. When a Bodhisattva rises to the level of a Budhha and fulfills its development as a Bodhisattva, it commences a new existence as an angel, in a so-called *nirmanakaya* and does not reincarnate again*.* In spiritual science this term is used to describea transformation of the bodily existence into a spiritual existence upon achieving Buddhahood. At the stage of becoming a Buddha, the Bodhisattva’s angel is released to pursue an independent course of development as an archangel. **(2)**

In this case, the Angel of the Buddha renounced its rightful advancement to the status of archangel and remained at the stage of being an angel, albeit and experienced, mature angel. The Angel of the Buddha, by renouncing its rightful development, was able to continue to accompany the new Buddha for the benefit of humanity. The experienced, more mature angel, continued to support the new, youthful angel, just as it supported the Bodhissattva through centuries of incarnations and development. For example, the Buddha played an important role in the unfolding of the life of Jesus of Nazareth, helping to support the incarnation of the Nathan Being and the fulfillment of the Mystery of Golgotha. The Angel of the Buddha, as an angel, was able to support the Buddha in this task, which Rudolf Steiner and others have described in some detail. **(3)**

In the Fourth Century CE (common era) a meeting took place in the spiritual world between four great leaders of humanity to begin to prepare the new mysteries that would guide humanity into the future out of the Christ Impulse. This spiritual council was lead by Manes, who called together his three companions: Zarathustra, Buddha and Scythianos. Together they initiated a spiritual impulse that became the Rosicrucian stream lead by Christian Rosenkreutz. Through its attachment to the Buddha, the Angel of the Buddha also accompanied the founding of this stream. This stream later united with and expanded into the Michael-Christ activity initiated by Rudolf Steiner as Anthroposophy and will in the future expand further as the Manichean Stream. **(4)**

The initiation of the new mysteries in the Fourth Century CE was taken in order to further the Christ Impulse that entered humanity through the Fourth Deed of Christ, the earthly deed, the Mystery of Golgotha, at the beginning of our era. The purpose of this stream is to ensure that the development of the Spiritual Soul (Consciousness Soul) in the Fifth Epoch is able to fulfill itself and provide the essential spiritual substance for the following epoch of human evolution, the Sixth Epoch, the time of the development of the Spirit Self. This stream will carry on throughout the Fifth Epoch and through the Manichean Stream in the Sixth Epoch. The Angel of the Buddha is closely connected with the human spiritual development from the Fifth Epoch through the Sixth Epoch. This future lies not only with the Anglo-American impulse, but also with the Middle European spiritual-cultural impulse, directed to the fulfillment of the spiritual potential of the Fifth Epoch and the preparation of the Sixth Epoch, and the Eastern European-Slavic peoples who will carry the Sixth Epoch.

The Anglo-American or western impulse, assigned to bring the Spiritual Soul development to birth, belongs primarily to the initial, more materialistic stage of development of the Fifth Epoch, but has no future if it does not connect with the spiritual-cultural impulses carried by the Middle European and Eastern European-Slavic peoples. America’s true spiritual destiny lies in the far future beyond the Six Epoch in the Seventh Epoch.

Western occult groups appose the Buddha stream, a stream that is part of the spiritual-cultural impulse of Middle Europe. Americans are in a position to take up or reject the spiritual-cultural influences of Middle Europe, which are opposed by the western occult groups. The fact of the matter is that the fate of humanity will depend on how, at least, some Americans are able to connect with the spiritual-cultural impulses of Middle Europe and transform the influences of western occult groups.

Rudolf Steiner indicated that Middle Europeans were prepared and destined from the beginning of the Post Atlantean period to insure that the inner spiritual impulse of the Fourth Post Atlantean Epoch / Mind Soul is carried over into the Fifth Post Atlantean Epoch / Spiritual Soul without a break from the spiritual legacy of the past. This fact stands along side the fact that Anglo-Americans carry the Fifth Post Atlantean Epoch outwardly, guiding humanity to the birth of the Spiritual Soul initially in a materialistic way. The true Middle European culture, as a balancing or complimentary element to the Anglo-American influence, provides the cultural-spiritual foundation for the full emergence of a renewed spiritual consciousness for humanity through the Spiritual Soul development, leading mankind into the Twentieth Century with a modern spiritual culture inspired by our current Time Spirit, Michael.

The key period for the uniting of the spiritual basis of the Mind Soul with the new Spiritual Soul was the Nineteenth Century. The issue that arises in the Nineteenth Century is that the attempt to connect the Mind Soul (and the entire spiritual heritage of the Post Atlantean period) with the new Spiritual Soul development was attacked initially by Lucifer and then by Ahriman. *Moby Dick* by Herman Melville is a metaphor or legend describing these attacks. The Kaspar Hauser story embodies this drama. Rudolf Steiner speaks in many places about the trials of the Nineteenth Century. The Rosicrucian stream within the Middle European culture carried the task esoterically of connecting the Mind Soul with the Spiritual Soul. This task was already prepared in the Fourth Century C.E. in the spiritual meeting of the four great European initiates (Buddha, Zarathustra, Scythianos, Manes) lead by Manes that set out the path for this deed. An Ahrimanic attack in the middle of the Nineteen Century against the work of the Rosicrucian stream, of which the Kaspar Hauser story is part, eventually lead to the catastrophe of World War I and II (which are really one war) in the attempt to prevent the true Middle European destiny from being fulfilled. **(5)**

In relation to this description of events Rudolf Steiner made a startling contribution in a lecture on December 14, 1919. This occasion was Rudolf Steiner’s first opportunity after the war to speak to British members who had come to Dornach. What he said is briefly summarized as follows: Rudolf Steiner explains that the war has crushed the Middle European culture. It will not emerge again with the ability to fulfill its long appointed spiritual task to carry the Mind Soul heritage over into the Spiritual Soul. This task now falls to the victors, the British and the Americans. They must now insure that the spiritual task, intended to be fulfilled by Middle Europe, will be fulfilled despite the catastrophic situation, which the war has created. If the British and the Americans are not able to set aside their own destiny to the extent necessary to take on the Middle European culture’s inner task and guide it to fulfillment, then the outer dominion granted to them as victors will spread death forces over the planet and the development of the Spiritual Soul will be hindered.

Rudolf Steiner continues to explain that, as a result of the victory of the Anglo-Americans, the true Middle European impulse will not only stay centered in geographical Middle Europe, but also spread out over the globe without a home like the Gypsies. When Karl Konig conceives of Camphill as a bearer of a morsel of the true Middle European spirituality (the inner or esoteric Austria) he is identifying with the esoteric task of Middle Europeans in diaspora. **(6)**

Guided by secret western brotherhoods working out of occult knowledge, the British and Americans were not able to set aside their interests and World War II unfolded, a war that was a continuation of World War I. Death and destruction was spread over the world. Furthermore, Americans have shown little signs since 1945 of being open to their spiritual responsibilities in this regard. Death and destruction rooted in the dominion of world materialism continues to plague humanity as “Americanism” spreads itself over the globe, i.e. ecological catastrophe.

Moreover, Americans have decided to deny that one of the truest parts of their nation’s creation is permeated by the spiritual-cultural impulse of Middle Europe through the Germans who supported the revolutionaries in the war of independence and the North in the Civil War, and whose great artists, philosophers and culture contributed to the Transcendental Movement. This denial is embodied initially in the cruel Anti-Sedition Act of 1918 that was passed by Congress as part of American’s entry into World War I on the side of the British. The passage of this act signaled the new, false narrative being promoted by the secret brotherhoods, namely, that the British have been America’s close friend since its inception and that Germany has been its enemy. Of course, historically it is, in fact, the opposite. The continuing low regard for German culture that emerged after World War II, equating Hitler and German culture in an act of propaganda, is deeply set in the American psyche. The history of how this false narrative was introduced into American life is a story in itself.

The work of Camphill and other Anthrosophical activities in America, however small, is all the more important under these circumstances. In relation to the responsibility they have assumed as victors in the world wars of the Twentieth Century Americans need to awaken in themselves the spiritual content of the Middle European culture at this time during the development of the Spiritual Soul if they are to be situated properly in the Six Post Atlantean Epoch to prepare to guide the Seventh Epoch as they are destined to do.

As a simple fact, the British Empire no longer exists, and this task falls primarily into the lap of the United States: to bring balance into the development of the spiritual soul. The western occult groups planned for the demise of the British Empire and prepared America to be the new venue for their ambitions. The influence of these groups needs to be rejected and a new spirituality awakened in America in response to their influence. Such an awakening will engender socially progressive ideas related to the Threefold Social Order.

The stream initiated by Manes in the Fourth Century CE, the stream of the cross entwined by the roses, is rooted in Central Europe. Its spiritual leader, Christian Rosenkreutz, is devoted to the Middle European spiritual mission. It is in Central Europe that the Grail Stream established a spiritual center (Ninth Century CE). The Knights Templar drew inspiration from this Middle European spiritual center (Twelfth Century CE). Then the Rosicrucians (Fifteenth - Nineteenth Century CE) unfolded their impulse arising from the activity of the four leaders who formed the spiritual council in the Fourth Century CE. The Angel of the Buddha is part of the developments of these activities from the Fourth – Nineteenth Century CE.

For example, one can feel that behind the far-reaching deed of the Buddha to go to Mars in 1604 and redeem the degradation of the Mars impulses is the good spirit of the Angel of the Buddha supporting and playing an essential role. Christian Rosenkreutz realized that the Spiritual forces on Mars had become degraded and that humanity was threatened with the possibility of splitting up into two groups in the Age of the Spiritual Soul, the Fifth Epoch. In this epoch materialism would arise in order to stimulate the process of individualization. The development of individualization and the anti-social consequences of this development were necessary for the development of the Spiritual Soul and rightfully part of the Fifth Epoch. The threat was that in this process a part of humanity would become enmeshed in materialism while an elite would continue to develop spiritually. This division in humanity had to be avoided. He sent the Buddha to Mars so that transformed Mars forces could become available to humanity to overcome this threat. The deed of 1604 is an essential moment in the life of this new spiritual stream initiated in the Fourth Century CE. **(7)**

The Archangel Michael was in the distant past the Folk Spirit of the Northern European Germanic peoples until the time when several folk spirits formed as this people broke up into tribal groups across Northern Europe. Though Rudolf Steiner is not clear about a precise time for Michael’s role as a folk spirit for the Germanic peoples, according to various writers this role was maintained not later than about the Thirteenth Century CE., therefore, not part of the Fifth Epoch, which commences around 1400 CE.

Sometime in the Eighteenth Century CE the Angel of the Buddha and Michael engaged in forming an intimate relation. Rudolf Steiner said that this relation was in such complete harmony that the two spirits were as though one. At Michael’s request, the Angel of the Buddha rose to the rank of archangel in order to take on the task of becoming the new Folk Spirit of the Middle European people, the new German Folk Spirit. The task given to the new archangel was to re-unite the Middle European people so that they could develop a leading culture that would introduce cultural, social and economic impulses into the development of the West out of the spiritual-cultural stream that had been developing since the Fourth Century CE. As the new folk spirit of the Germanic peoples, the archangel inspired the German cultural awakening from 1750 – 1850 CE (Hegel, Fichte, Goethe, Beethoven).

In addition, Michael was preparing to become the new Time Spirit in 1879. At this ascent Michael knew that he would begin rising from an archangel status to an archai status, becoming not only the new time spirit, but also the spirit guiding the Fifth Epoch. In the circle of the time spirits arranged around the seven planets, who rotate every three hundred and fifty years or so in the guidance of humanity, the Angel of the Buddha, now an archangel, would replace Michael as the archangel in the circle of time spirits, taking Michael’s place in the sign of the sun.

Finally, their intimate relation of harmony and oneness included the passing on of the responsibility of protecting the Nathan Being in its activity for mankind, as that task is assigned to the time spirit in the sign of the sun, now the young archangel, the Vidar being. **(8)**

In summary, the mission of the young archangel, the new Folk Spirit of Middle Europe, formerly the Angel of the Buddha, is to help bring to fruition the work of the Rosicrucian spiritual-cultural stream of Middle Europe that will be handed over as spiritually active substance to the Slavic people who will be guiding the Sixth Epoch. This spiritual substance will be essential to the fulfilled development of the true spiritual nature of the Spiritual Soul and to the founding of the Sixth Epoch.

Furthermore, the Middle European spiritual-cultural stream will be the essential moderating influence on the impulse of individualization and materialism that comes from the Anglo-American west. The Anglo-American impulse essential for the development of the Spiritual Soul needs to be balanced by the moderating influence of the Middle European spiritual-cultural stream if the true spiritual nature of the Spiritual Soul is to develop. Without this development, the destructive, anti-social forces of individualization and materialism will prevail and prevent humanity from evolving further. **(9)**

The young archangel was not able at first to work fully as a folk spirit. Because of its youthfulness as an archangel resulting from its sacrificial deed of renunciation, this being had not acquired the capacities of a mature archangel that it would have had if it had become an archangel centuries before. For example, it was not able to work into the actual territory and earthly events of Middle Europe. This being could only work as far as the folk soul realm. Therefore, this archangel needed to partner with a human being just as the Christ Being had to partner with a human being, Jesus of Nazareth.

The Nathan Soul, with archangelic qualities, had partnered with the Christ Being at an etheric level in the Three Pre-Earthly Deeds of Christ. The Nathan Being incarnated in a physical body for the first time as Jesus who became the bodily vehicle for the Christ Being for three years. The special human being of Jesus Nazareth, to which the Angel of the Buddha was closely allied, provided the model of what this young archangel needed. The archangel found its human partner in the being we know as Kaspar Hauser. Kaspar Hauser was a human being who was more of an angel being because he had not incarnated for a long time. Similarly, the Nathan Being had not incarnated at all until its life as Jesus of Nazareth. The young archangel, the Middle European Folk Spirit, planned to enter into Kaspar Hauser and thereby be able through partnering with an incarnated human being to influence earthly events as well as the soul realm. **(10)**

Kaspar Hauser was originally born as a prince in the House of Baden to serve this special role. In this role he would have become the leader of a united Middle European nation that would have balanced culturally, socially and economically the Anglo-American nations, thus creating a more conducive atmosphere for the Spiritual Soul to develop. In this way, through this new Middle European nation, the spiritual-cultural influence of the Rosicrucian stream, maturing since its beginning in the Fourth Century CE, would have flowed into the external and soul development of the Nineteenth Century CE. The establishment of this cultural, social and economic center in Middle Europe would have created the necessary atmosphere for the beginning of the Age of Michael in 1879. Also, it would have provided the foundation for the emergence of a new spiritual awakening in the Twentieth Century resulting from the ending of the Kali Yuga and the beginning of a new age of light in 1899. Just this spiritual-cultural awakening in the Twentieth Century would have provided an important step forward for humanity’s development of the spiritual nature of the Spiritual Soul and the preparation for the Sixth Epoch.

Alas, this picture of the Twentieth Century did not unfold. The primary reason was that the life of Kaspar Hauser was mercilessly attacked and thwarted by people with occult knowledge who did not want him to live and fulfill his destiny and who wanted to undermine the young and inexperienced archangel who was the new folk spirit of the Middle Europe. The groups who worked to prevent the link between Kaspar Hauser and the new archangel from taking place were secret brotherhoods in Britain and the Jesuit Order centered in France. These brotherhoods had reasons to prevent another major cultural, social and economic power form emerging in the West in the region of Middle Europe. They knew that if this power arose then their own domination would be weakened and that the development in preparation for the Sixth Epoch would begin to develop in earnest, introducing new occultism that would challenge the dominion of those whose occult knowledge connected to the early stages of the Fifth Epoch.

Because they understood that the future lay with the connection between Middle Europe and Eastern Europe, they set out to prevent this connection from forming. The kidnapping, incarceration and eventual murder of Kaspar Hauser was the first signal of this strategy on the part of western occult groups. The strategy was simple and consisted in crushing the Middle European spiritual-cultural impulse connected to the rights sphere with the Anglo-American forces of the economic sphere, thus preventing the Middle European impulse from connecting with the Spirit-Child of the Sixth Epoch. The strategy of the western occult brotherhoods eventually fulfilled itself as a plan that unfolded in the course of the two world wars that engulfed Europe in the first half of the Twentieth Century. **(11)**

Recall those often quoted words about Kaspar Hauser, that were said to Ehrenfried Pfeiffer by Rudolf Steiner: *If Kaspar Hauser had not lived and died as he did, contact between the earth and the spiritual world would have been completely severed.* In attempting to interpret these words, we can see that the picture of the relation between Kaspar Hauser and the young Archangel, the new folk spirit of Middle Europe, is essential. The attempt to thwart Kaspar Hauser did not fully succeed. Kaspar Hauser was able to live long enough and become conscious enough to receive the delicate presence or touching in of the young archangel into his being though every effort was made to prevent this. The touching in was sufficient that the bodily sheaths of Kaspar Hauser were transformed and available for the future. The Middle European-Grail-Rosicrucian stream was able to continue hidden in the depths of world events in the Nineteenth Century through the deed of Kaspar Hauser. Thus, Vidar’s future continued to be protected and guaranteed. The destiny of the young German Folk Spirit is not a story of failure. It is a mistake to think it so. It is painful and tragic. But, it is not a failure.

It is true that by murdering Kaspar Hauser the grand plan to create a Grail center in Southern Germany in the Nineteenth Century, through the leadership of Kaspar Hauser, was prevented. As a result, the Anglo-American influence spread into the Nineteenth Century with powerful economic forces and scientific theory that spread an unbalanced materialism into western culture, unleashing industrialization and labor exploitation. Also, this materialism stimulated a strong process of individualization based on an overly physicalized picture of the human being and its evolution. This development was not tempered by the spiritual-cultural impulses from Middle European that would have given the economic sphere a different character through an understanding of labor from the perspective of a spiritual image of the human being and its evolution. Lacking this point of view, the Nineteenth Century grew increasingly materialistic.

As a result of the way the Nineteenth Century unfolded, the Being of Christ intervened to keep materialism and anti-social individualization from becoming a destructive super-materialism that would overcome many human beings, threatening the prospects for the Sixth Epoch’s unfolding. Again the Christ turned to the Nathan Being to enact a Fifth Christ Deed, the first of three deeds of Christ to follow the Mystery of Golgotha. The Christ Being entered the Nathan Being down to the level of the etheric sheath, not into a physical sheath as in the one and only earthly deed, the Fourth Deed of Christ. A second crucifixion took place in the form of an extinguishing/suffocating of the consciousness of Christ in the Nathan Being, due to the forces of the materialistic thinking of the time, a sacrifice for the future of humanity. The Fifth Deed of Christ was enacted in the Nineteenth Century. The being of Kaspar Hauser, the young archangel and Michael participated in this event. **(12)**

Moreover, as mentioned earlier, two related cosmic events take place in the Nineteenth Century, namely, the beginning of the Michael Age in 1879 and the ending of the Kali Yuga (the dark age) and the advent of a new age of light in 1899. In conjunction with these two cosmic events, the second crucifixion results in a resurrection in the Twentieth Century as the appearance of Christ in the etheric world, who started to appear for initiates beginning in 1909. These three great cosmic-spiritual happenings are so deeply interrelated as to form a configuration of harmonious, cosmic interconnection. Out of these three cosmic events, four streams of spiritual activity appear on earth to strengthen, protect and awaken the Middle European spiritual-cultural impulse: Rudolf Steiner’s appearance on the world stage as a spiritual teacher; Anthroposophia’s appearance to the human soul; the founding of the Anthroposophical Society; and the building of the first Goetheanum. The Christmas Foundation Conference can be seen as a Whitsun Event for the Fifth Deed of Christ, an event devoted to the receiving of the Second Coming of Christ. Rudolf Steiner unfolds his life as a Christ deed serving the Fifth Deed of Christ in the light of all that unfolds in the first half of the Twentieth Century.

At the end of the Christmas Foundation Conference, Rudolf Steiner asks the members present to make a vow to serve the Spirit of the Goetheanum out of the forces of the spiritual Foundation Stone that has been laid into the hearts of the members. This service would create a Spiritual Goetheanum that would come about through the members working inwardly together through the Foundation Stone Meditation and forming a spiritual community of service that would form a Spiritual Goetheanum in the spirit. **(13)**

The Spiritual Goetheanum community is the archetype of the community building impulse that Rudolf Steiner had already spoken about in 1915 when he described how members of the Anthroposophical Society could form communities through their work together that would prepare the Sixth Epoch. On that occasion he said that the spiritual beings who will create the social forms for the Sixth Epoch hover over anthroposophical groups and in this way prepare for their future tasks. He even speaks of the Child Spirit of the Sixth Epoch hovering over these groups. He offered a meditation for Anthroposophical Society groups to use: *Community Above Us – Christ Within Us.* The words, *Community Above Us*, point to the Sixth Epoch and the development of the Spirit-Self. The words, *Christ Within Us,* point to the spiritual development of the Fifth Epoch that prepares the Sixth Epoch and fulfills the development of the Spiritual Soul. These meditative words remind us of the words from the annunciation to the shepherds from the Luke Gospel, Chapter 2, Verse 14, when the song of the choir sounded forth the words: *God be revealed in the heights and peace on earth to men of good will.* We know that these words came from the Angel of the Buddha and the nirmanakaya being of the Buddha. The words of anthroposophical community building sound forth from the same source. **(14)**

The being of the Goetheanum is the Nathan Being Angel who has gone through the Fifth Deed of Christ. Out of the experience of the Fifth Deed, this being is able as the Spirit of the Community of Communities to provide a spiritual community form for the young archangel, formerly the Angel of the Buddha, to incarnate into in the Twentieth Century. The community form of the Spiritual Goetheanum is based on the form of the Seventh Seal, an occult form that arises out of the depths of the Rosicrucian mysteries. This seal was also the basis for the form of the ground plan of the original Goetheanum. The revelation of the Seventh Seal results from Rudolf Steiner’s sacrifice to serve the Christ. **(15)**

Members active within various anthroposophical initiatives, such as Waldorf education, Biodynamic agriculture, curative education, social therapy and the healing arts can, out of the life of the Anthroposophical Society, create communities on earth that connect to the Spiritual Goetheanum. Through this connection a home is offered to the young archangel, the new Folk Spirit of Middle Europe, places for it to gently touch down in the Twentieth Century. These places continued to exist even while the catastrophic events of World War II unfolded and destroyed the external body of Middle Europe. In soul and spirit the inner or esoteric Austria, the true Middle Europe, cannot be destroyed. These communities of anthroposophical activity provided delicate, safe locations on earth for this being to touch down in the middle of the Twentieth Century. This delicate touching down is one of the significant spiritual events of the Twentieth Century. Using the sheaths of the Nathan Being Angel, the young archangel is able to inhabit the Spiritual Goetheanum and find a spiritual home there. In this home the young archangel becomes a spiritual presence for the many communities and their angels that prepare for the Sixth Epoch.

Words that contain the mystery and truth of the Twentieth Century fate of the young archangel, the Folk Spirit of Middle Europe, the German Folk Spirit, is the following verse by Rudolf Steiner, words directed to this spirit’s uncomprehending enemies. We know that we are all responsible for the karma of the Twentieth Century. Part of taking responsibility for the Twentieth Century is to recognize that to some degree we are all uncomprehending enemies unless we make an inner effort not to be so. We can all open our hearts to this verse directed to the reality of the young archangel:

Der Deutsche Geist hat nicht vollendet

Was er im weltenwerden schaffen soll,

Er lebt in zukunftssorgen hoffnungsvoll;

In seines wesens tieffen fuhlt er machtig

Ver borgenes, das noch reifend wirken muss.

Wie darf in feindesmacht verstandnislos

Der wunsch nach seinem ende sich beleben,

So lang das leben sich ihm offenbart,

Das ihn in wesenswurzeln schaffend Halt?

The German Spirit has not yet brought to fulfillment

Its active work in world evolution.

Concerned for the future it lives full of hope,

Hoping for future deeds, and full of life;

Within its being’s depths it feels the might

Of hidden nature that must emerge and ripen.

How can the power of enmity allow

An uncomprehending wish for its demise

As long as life is manifest, sustains

Within this Spirit’s roots creative power?

Rudolf Steiner

Berlin, January 14, 1915

CW 64

(Translation by T.H. Meyer) **(16)**

World War I and II were preconceived events intended to destroy the unfolding of the spiritual culture of Middle Europe. The picture of the history of the Twentieth Century that has been painted by historians is one that depicts Britain and America as innocent actors who courageously defended humanity. The narrative follows that they defended the ideals of democracy and freedom from the aggressive, relentless attacks of an intrinsically and increasingly authoritarian German people who were determined to destroy all that is good in the west as represented by Britain and America. When a person takes up anthroposophy and begins to study the events of the Twentieth Century, it becomes apparent that this is a false narrative that does not account for facts that have been covered up by historians or are available only to spiritual research. Secret brotherhoods stood behind both world wars creating the events that lead to Germany’s entry into both wars and the posture that was assumed by Germany in these wars. This is said not to excuse any one from responsibility, including Germans, for the horrors of these two wars. Knowing the truth of the matter does not deny the horrors of the wars. What needs to be known is that the real responsibility for these two wars rests with everyone involved if a true history be known. This responsibility can be experienced as a spiritual bridge between America and Europe. Rudolf Steiner suggests that America, as the victor, takes on the spiritual destiny of Middle Europe. This bridge can only be traversed and the responsibility accepted if the truth of these two wars is known and carried deeply in the heart. **(17)**

A number of important books by anthroposophical writers and others have begun to shed light on the true story of the first half of the Twentieth Century, on the two wars, as well as the life of Kaspar Hauser. Some of these books are listed in the bibliography attached to this paper. It belongs to story of the young archangel to know the truth of the Twentieth Century and to take responsibility for knowing this truth. Courageous efforts will be required by individuals and groups to work together to begin to form a history of the Twentieth Century based on truth.

For example, a true picture needs to be formed regarding (1) the historical context of Rudolf Steiner’s effort with the Threefold Social Order; (2) the continuing covert influence of occult groups before, during and after World War I; (3) the course of events in the aftermath of World War I; and (4) the events of the Weimar Period in Germany from 1922 – 1933, when Hitler took power. This true picture needs to be formed by the young leaders assuming roles in anthroposophical organizations today. If it is not, then, for example, these leaders will become mislead by the false claim that the true Germany is Hitler and the Nazis, or that Rudolf Steiner and anthroposophy have a connection to Nazism. To be a strong anthroposophical leader today requires that one digs a little deeper into these matters. The accusations of anthroposophy’s anti-German detractors take on a different light when a truer historical narrative is discovered. For example, British and American money, political influence and military intelligence were used to help Hitler can power and take over Germany in 1933.

In the midst of the catastrophic events of the Twentieth Century, as millions were beginning to be cruelly incarcerated and murdered in Germany under Hitler’s leadership and millions more starting to be rounded up by Stalin and murdered, in the highlands of northern Scotland, outside of Aberdeen, in one of the last haunts of the Knights Templar, a small group of anthroposophists, many of whom were Jewish refugees from Austria, gathered and formed a community devoted to caring for children with intellectual and developmental disabilities. This group starts to form a community out of the reality of the Christmas Foundation Conference: recognizing Rudolf Steiner as a spiritual teacher, embracing the being Anthroposophia, opening their hearts and souls to the Spiritual Goetheanum and the Nathan Being Angel and acknowledging the Second Coming of Christ in the etheric world. Their leader, Karl Konig, grasps that he and this group carry a morsel of the true Middle European spiritual culture, a small piece of the Grail center intended but thwarted. They carry this small piece to protect and nurture it for their own humanity, the humanity of the children and for humanity of the world. Connected to the strength of the Nathan Being Angel’s Christ-endowed sheaths, they provide a home for the young archangel.

During the darkest hours of the war, 1942-1945, when the world is engulfed in the destruction of war, genocide and atomic bombs, the Camphill Community provides a place for the young archangel to touch down. The angel of this community provides a body for this archangel to touch delicately down. The body of this community, which the angel of the community forms and the archangel uses, a body connected with the Nathan Being Angel, is also graced with the presence of the empowered sheaths of the Kaspar Hauser being, who is deeply connected to the young archangel and the Nathan Being Angel through the events of the Nineteenth Century that have been described.

This community was not the only community of anthroposophists who made this effort. Yet, it belongs to the truth of the Camphill Community that for a time it provided one of the homes for the young archangel to fulfill its destiny in the Twentieth Century, that for a time its own community being was over-shadowed by the young archangel, the new Folk Spirit of Middle Europe, the German Folk Spirit, formerly the Angel of the Buddha, the Vidar being. In acknowledgment of this spiritual situation, Camphill Community members for many years used the following verse to open meetings devoted to the Camphill Community:

Du meines Erdenraumes Geist,

Enthulle deines Alters Licht

Der Christ-begabten Seele,

Das strebend sie finden kann

Im chor der Friendensspharen

Dich, tonend von Lob und Macht

Des Christ-ergebnen Menchensinns.

Spirit of my earthly space *(or habitation)*

Reveal the Light of your True Being *(or Age)*

To the Christ-endowed soul,

That striving I may find you

In the choirs of the Spheres of Peace

Singing the glory and the power

Of human hearts devoted to the Christ. **(18)**

This verse helps one connect to and recognize the destiny of the German Folk Spirit. With the use of this verse the community understood that it is not enough to just know about spiritual beings, to study and tell stories, but also to let knowledge and inner experience flow into the will and become action. In this sense, the Camphill Community embraced the adventure of “doing the Nathan Being Angel,” “doing the young archangel,” “doing Kaspar Hauser.” In this sense, we need to let our studies continue to lead into doing, into the future. The purpose of telling stories is to lead people in a community into deeds. That is why knowing the story is so important and why we are making such an effort to learn to tell the story of the young archangel as truthfully as possible. **(19)**

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Zundel, Alexander, *The German Spirit – the throes of destiny,* an articlepublished in Camphill Correspondence, January/February 2002, pages 7-8. (While the sequence of events set forth in this article do not conform to what is presented in this text or to the other sources cited, nevertheless, this article is an attempt to address similar content, thereby demonstrating that members of the Camphill Community have been working for more than ten years to bring questions about the Being of the Community forward for study and conversation.)

**FOOTNOTES**

(1) Prokofieff, Sergei O., *The Nathan Soul’s Task for Humanity.* See also, Prokofieff, Sergei O, *Cycle of the Year as a Path of Initiation Leading to an Experience of the Christ-Being: An Esoteric Study of the Festivals*. See the chapter on Vidar.

(1a) Rudolf Steiner, *Occult Science – An Outline,* CW/GA 13, see Chapter 6, Present and Future Evolution of the World and of Humanity.

(2) Steiner, Rudolf, *The Gospel of St. Luke,* good place to begin to understand the anthroposophical understanding of the Gautama Buddha.

(3) Prokofieff, Sergei O., *The Spiritual Origins of Eastern Europe and the Future Mysteries of the Holy Grail*, Temple Lodge, 1993, see particularly Chapter 19. Also, refer to the Luke Gospel, Chapter 2, Verses 8-14. Chrisof-Andreas Lindenberg, in his talk, said that the Angel who speaks to the shepherds is the Angel of the Buddha, and the angelic choirs sounding was the nirmanakaya of the Buddha in his new angelic existence. Thus, this scene with the shepherds is an example of the Buddha and his angel continuing to work together to support the birth and life of Jesus.

(4) Steiner Rudolf, *The East in the Light of the West,* August 23-31, 1909, GA 113. See Lecture 9, August 31, 1909.

(5) This information draws primarily on the books by Boardman and Meyer. See also, Steiner, Rudolf, *Karmic Relationships Volume IV,* Dornach, Lecture 10, September 23, 1924. In this lecture an intimate description of the esoteric aspect of the connecting of the Fourth and Fifth Epochs is given in relation to the life of Karl Julius Schroer. In regard more generally to the development of the Fifth Epoch and the mission of Michael see also Steiner, Rudolf, *Anthroposophical Leading Thoughts,* Rudolf Steiner Press, Volumes I and II. These are the essays intended as meditative content written by Rudolf Steiner in the last few months of his life. They attempt to recast the entire content of spiritual science in a new way. One important theme of these essays, especially in Volume II, the Michael Mystery Letters, is the development of the Spiritual Soul and the central importance of understanding the nature of this development and how this development is related to the mission of Michael in our time.

(6) Karl Konig, *Camphill Movement* (Three Stars and Three Pillars), see especially the end of Section 2: *… This developing small commonwealth was like the dough; the morsel of the European destiny became the leaven and thus the substance for the Camphill Movement was provided. Its social order and its human structure was to become a loaf of bread. …*

T. H. Meyer, *The Development of Anthroposophy Since Rudolf Steiner’s Death,* see especially the small section toward the end of the essay titled “The Connection of Anthroposophy with the True German Spirit.” The author connects the true German Spirit to the Vidar being. He further links that spirit to a diaspora of “true Germans”

serving this spirit to include all people engaged with anthroposophy. In reference to the diaspora of “true Germans” he refers to the content in the lecture cited above by referring to it. The reference above to “the morsel of the European destiny” can be seen to refer to the reality of the diaspora and the service to this being who has been cut off from its intended destiny with the people occupying the geography of Middle Europe and now turns to a global population of servants. The following quote captures his idea about the German Spirit:

*Fichte already knew that one is not a true German by birth, but can only become one. Surely this also means that “becoming German” in a good, spiritual sense is also possible for the people of quite other national and linguistic origins. … [F]ulfillment of the mission of the German Spirit can draw on this possibility all the more. All such “elective Germans” would include all those who find, or will find, their way to Rudolf Steiner’s Anthroposophy … since the latter* [quoting Steiner] *“is and remains connected with the German Spirit.”*

It needs to mentioned that there is an important issue requiring further research. Some people, like Klett, Korach and Meyer feel, more or less, that the young archangel, the new Folk Spirit of Middle Europe, German Folk Spirit, abandoned its connection with Middle Europe after the horrors of 1940-1945 and now is a spirit in diaspora. However, Mr. Boardman disagrees with this point of view. He says that while the concept of the diaspora has truth in the sense of the young archangel opening to all who wish to connect it around the world. However, he is also adamant that the young archangel also remains connected to Middle Europe and the people inhabiting that area. Moreover, he says that the people of Middle Europe still have an important mission with this being. So he does not accept the idea of a complete withdrawal as the others advocate. I tend to more in agreement with Mr. Boardman. Because I experience so deeply a spiritual bridge between Middle Europe and America related to all the issues set forth in this text, I know that this being still is connected to the actual place destined once to be a Grail center for humanity, as well as creating enclaves of Middle Europe in diaspora, spiritual Austrias, all over the globe, including, and most importantly in America. The subject of the spiritual bridge between American and Europe is a subject for another talk. See footnote (15).

(7) Steiner, Rudolf, *Esoteric Christianity and the Mission of Christian Rosenkreutz,* Rudolf Steiner Press, 1984. See lectures Neuchatel, September 27 and 28, 1911 re: essential research abourt Christian Rosenkreutz; and Neuchatel, December 18, 1912 re: Buddha’s mission to Mars.

(8) Boardman, Terry M., *Kaspar Hauser – Where Did He Come From?* See particularly the Chapter 7: Kaspar Hauser’s Spiritual Origins. Also see, Prokofieff, Sergei O., *The Spiritual Origins of Eastern Europe and the Future Mysteries of the Holy Grail*, particularly Chapter 19. Also see, Prokofieff, Sergei O, *Cycle of the Year as a Path of Initiation Leading to an Experience of the Christ-Being: An Esoteric Study of the Festivals*, Temple Lodge, 2000. In his talk, Christof-Andreas Lindenberg referring to this book, tells us that the former Angel of the Buddha becomes the Sun Spirit among the other archangels. That as the Sun Spirit, he is no the protector of the Nathan Being and will help with the three further sacrificial deeds of Christ of which the Fifth Deed of Christ is the first. He refers us to the chapter on Vidar in this book.

(9) Steiner, Rudolf *Social and Anti-Social Forces in the Human Being,* Berne, 12/12/1918 (a single lecture).

(10) Steiner, Rudolf: There are several sources for Rudolf Steiner’s descriptions of the pre-earthly deeds of Christ. See *The Fifth Gospel* (a compilation of lectures), lecture of 02/10/1914, Berlin; and the single lecture, *The Pre-Earthly Deeds of Christ,* 03/07/1914 Pforzheim. See also, Prokofieff, Sergei O., *The Nathan Soul’s Task for Humanity.*

(11) Boardman, Terry M., *Mapping the Millenium.*

(12) Prokofieff, Sergei O., *The Nathan Soul’s Task for Humanity;* see also, Steiner, Rudolf, *Christ at the Time of the Mystery of Golgotha and Christ in the 20th Century,* London, 05/02/1913 (Rudolf Steiner was in London 04/30 – 05/07/1913. This is the only source I am aware of for a reference to the Fifth Deed of Christ.)

(13) Steiner, Rudolf, Volume: *The Christmas Conference for the Founding of the General Anthroposophical Society,* GA (CW) 260, lecture: “The Envy of the Gods – The Envy of Human Beings: Looking Back on the Burning of the Goetheanum,” Dornach, New Year’s Eve, 12/31/1923, given during the Christmas Conference. See end of lecture. See also, Prokofieff, Sergei O,  *May Human Beings Here It!,* Temple Lodge, 2004. This book is an encyclopedic volume on the Christmas Foundation Conference. It refers to the Spiritual Goetheanum in several places.

(14) Steiner, Rudolf, *Preparing for the Sixth Epoch,* June 15, 1915. This lecture is part of the Breviary of the Camphill Community and sets forth the fundamental ideas about new community forms in the Fifth Epoch and their mission to prepare the Sixth Epoch. See also, Footnote (3).

(15) Steiner, Rudolf, *Rosicrucianism Renewed: The Unity of Art, Science and Religion – The Theosophical Congress of Whitsun 1907.* Information is provided about the Seven Apocalyptic Seals, including the Seventh Seal, which was given to humanity by Rudolf Steiner for the first time at the Theosophical Congress in Munich, 1907. This congress was the beginning of the impulse to build the original Goetheanum.

(16) Marie Korach in her unpublished notes says that in the lecture of January 14, 1915, where this verse appears, Rudolf Steiner says the following just before the verse is given, referring to the young archangel, Folk Spirit of Middle Europe, former Angel of the Buddha, confirming the narrative that has been presented: *As a servant of the Christ Impulse, he [the German Folk Spirit] is carrying the forces of love and compassion in the most beautiful way into human souls.* According to the notes prepared by Michael Luxford,she then comments: *These two forces were meant to play a special role within the German nation so that instead of the will for power there have reigned human acceptance of life instead of riches and elevation. Poverty and empathy would have been given space, and an almost Franciscan element would come to flower if this folk spirit would have found acceptance by its people.* In the work of Meyer and Boardman, the fact of this *Fransciscan element* was one of the alarming realities concerning the Jesuits. We can see that these remarks in the context of this study confirm that this verse is intimately connected to the new Folk Spirit of Middle Europe, the German Folk Spirit.

(17) Steiner, Rudolf,*The Mysteries of Light, of Space and of the Earth* (alternatively titled in English: *Ideas for a New Europe), Dornach, December 12-15, 1919*; see particularly lecture #3, December 14, 1919. (Note the important passage towards the end about the destiny between Middle Europe and the United States as a consequence of the outcome of World War I. This lecture is essential reading for the topic at hand.)

(18) From Footnote #8, *Verses and Meditations:*

This verse was given in Berlin, 09/01/1914, in a lecture course titled *Thoughts for the Times*. The verse is directed to the nation/folk-soul – the guiding Archangel of the people to whom one belongs. Given shortly after the outbreak of World War I, on July 28, 1914, it became known and used by anthroposophists in all countries.

It is characteristic that in the first line, the Archangel is addressed “Du meines Erdenraumes Geist” (spirit of my earthly space). Rudolf Steiner emphasized how the Nation or Folk-Soul is united with the whole atomosphere and mood of the landscape, the cosmic spiritual forces of nature in the given country … not only on the hereditary or linguistic aspect of nationality. … Thus on the Earth – in the distribution of land and water, in the climate, in the growth of plants and so on – the starry Heavens too are living. The human being has to adapt to these celestial influences upon the Earth. This adaptation is an essential part of the human being’s etheric body, the differentiated form of which is the original creation of the Archangels [on Old Sun], that is, the whole “choir” of the Archangels together.

Rudolf Steiner also explained the expression “deines Alters Licht” (light of your Age): In Spiritual Science the inner most essence of a spiritual being is referred to as the “Age” of that being. The “Age” of a spiritual being signifies who the spiritual being truly is. The “Age” places the spiritual being in the context of cosmic evolution. Therefore, the meaning of the line is “reveal the light of your true being.”

(19) In a conversation with Rudiger Janisch in March 2016, when we were talking about the Being of the Goetheanum that Rudolf Steiner was referring to in the Christmas Foundation Conference, he said that it is not only important to know about spiritual beings, but also to “do” them. He emphasized that we need to “do” the Nathan Being Angel, not just know about the Nathan Being Angel.