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Institutions of the Spiritual Life

arises the dilemma we have already referred to, that a choice must be made among many possibilities which will be followed by the process of growth through the various phases of maturity. This is the point at which the biography of an institution begins, which, like human biography, goes through a series of developmental phases.

It is now threatened with danger from two sides:

— one's own particular choice becomes absolute and fixed and seen as the only correct solution. It becomes a dogma and is turned into a crusade.
— one is consumed with doubts about one's own choice and recoils from the consequences of this choice and then, under cover of a beautiful theory of practicality, what one does in practice increasingly conforms with what is customary elsewhere.

All this is only too familiar! These two examples may suffice to place what I have put very explicitly above in the context of an evolutionary process — but they in *no* way compromise the truth of the archetypes which underlie it and which guide us on our way like a Star of Bethlehem.

Bernard Lievegoed

Essay on Institutions of Spiritual Life

Translated by W. B. Forward

referred to and which must now be mentioned again at the end. Fruitful work in the realm of the spiritual life is based upon the total commitment of colleagues, upon the sacrifices they are willing to make in respect of their personal wishes. Creativity arises only where one is prepared to place one's personal karma at the service of a higher karma of the Age, at the service of those things which are necessary for the evolution of humanity. This karma of the Age involves being willing to place oneself in the service of the Time Spirit, Michael, who is enabled to work on earth by the surplus forces that the human beings give to the spiritual world.

Postscript

The words and concepts used in this publication may give rise both to misunderstanding and controversy. For example who is a "colleague"? Does it suffice to say: "In the case of economic organisations we speak of personnel policy which means that we are referring to a hierarchy from the top down, with a 'management' and with 'staff' who are 'employed' "? In the case of institutions of the spiritual life, there are colleagues who, having been given a mandate, take up leading positions as an expression of a hierarchy that goes from below up.

    This seems clear enough but in the practice of working life in the twentieth and twenty-first centuries the question at once arises: " Who then is a colleague"? Is it anyone who works for this community, whether short or long term, irrespective of their relationship to the ideals at the midst of this community, or only those who stand explicitly behind its aims?

    And how do we deal with people who have "grown into the community"? Very quickly we arrive at a devaluation of concepts: at first only the initiators are colleagues and the others "staff", then — because there must be seen to be equality — everyone is a colleague and there arises within this totality a group of responsible colleagues who determine policy etc.

    The same is true of the way in which income is arranged. This acts as a kind of thermometer which indicates the extent to which a group of "colleagues" has the consciousness and the courage to develop moral technique for this particular area. An institution which *consciously* says "we have not progressed that far as yet, we shall let this problem rest and will just pay our colleagues normally in accordance with the requirements of the state; we have other problems to solve first and do not yet have the necessary maturity." Such an institution still retains its spiritual integrity. But the moment will come when this problem must also consciously be tackled. Then there

External trainings and exchanges between institutes

Within the Anthroposophical movement, institutes for adult and vocational education have established themselves.

It belongs to the all-embracing concept of all these institutes that they remain open to the possibility that a career may develop through a variety of specialist areas. Here then the egotism of the institute must yield to allow development within the Anthroposophical movement as a whole.

The problem of how to determine "moral" forms of income has given rise to intense emotional arguments based on the various prevailing attitudes as to the practical execution of such ideals.

This is an ideal area for developing productive "moral imagination" in the realms of both theory and application. Theory has the answers ready. Practice searches in a fumbling and stumbling way for experimental forms especially where the spiritual life is not kept free by gift money, but is dependent on income either from the state or from making charges for its services. It is not the task of this publication to choose between the various possibilities that have been found.

What applies here is essentially that "doing the good" in the sense of the last words of the Foundation Stone Meditation is always *determined* by the requirements and possibilities of a particular *situation* in practice, determined both by the possibilities of the people involved as well as the specific circumstances of an institute. The criticism of those outsiders, who know it all better, is always partly justified but is of little help to those struggling to create new social forms.

More concretely, one could point to a variety of different experiments as we survey the whole field of endeavour. For schools there is the possibility of pooling all salaries and redistributing them according to — "yes, to what exactly?". According to need, justice, equality for all; according to certain rules that have been developed; according to length of service; to tasks within the mandate organisation etc?

There is no aspect of this question that has not been tried out and shown to be sensible. Does this mean that one solution is as good as any other? No, it merely points to the fact that *the* solution which was accepted by a community is the one that for *this* community at *this* time represents a step in a process of its development which will probably lead on to other forms.

The course followed by the colleagues in an institution of the spiritual life with regard to the form of community within which a group of equally striving adults wishes to work, is determined by the freedom of the spiritual life. However many changes there may be in the outward forms, there remain certain aspects which have already been

Foreword

Rudolf Steiner repeatedly indicated that one may not separate a spiritual stream from those people who brought it to earth. Although the background of such streams is always to be found in the spiritual world with the hierarchical beings who represent this stream, people have in a particular incarnation sacrificed their personal karma for a task for humanity. This general rule is also valid for those individualities, who together with Rudolf Steiner, brought Anthroposophy to earth.

Thus one may not separate eurythmy and speech formation from Marie Steiner-von Sivers, who dedicated her life to these tasks. Neither, similarly, the medical movement from Ita Wegman who together with Rudolf Steiner brought to the earth the Anthroposophical healing art as a Mystery art of healing. Apart from that, through her *question* about a *Mystery art of healing* and about a *renewal of the Mysteries* as a totality, Ita Wegman made the "Christmas Foundation Meeting" possible.

The new Free High School of Spiritual Science was led by Rudolf Steiner and Ita Wegman. At this time, in which the author of this manuscript is able to report from his own experience, as one of the few people left who knew Ita Wegman and her work, the inner duty to do this also arose.

When Ita Wegman asked Rudolf Steiner the above question in the summer of 1923 in England, some courses had, at the request of the doctors, already taken place. The courses dealt with particular therapies.

Ita Wegman's question was of a different kind. Not: "How should I understand this or that illness?" and "Which remedy should then be given?". Rather: "What is the particular inner path of development that a doctor must take in order to be able to work on the development of humanity in the Michael Age with intuitive healing?".

Whoever knew Ita Wegman also knew that she was an excellent doctor who really *intuitively* gave the correct remedy; but even closer to her heart was a medical-hygienic working in the cultural life.

She particularly loved curative education. She spoke about it being the task of curative education to build "islands of culture", where therapeutic work with handicapped children goes hand-in-hand with communities radiating the Sun forces, which can work into the cultural life to heal.

Karma is in "disarray" with both curative education children as well as us adults.

Our culture in the twentieth and twenty-first centuries needs *social curative educational* centres. Centres in which the humaneness of society can be re-formed and karma can be brought into order. Centres in which forms of living together can arise which will create the experience for a realisation of the future threefold social order in

our society. Alongside theorists of the threefold social order, practiced people are also needed who gather experience with "the tough resistance of chaotic reality" which arises as soon as one wants to turn theory into practice.

Thus, after conversations with Ita Wegman, the establishment of the Zonnehuis in Holland was brought about with a dual goal: The carrying out of concrete medical-pedagogical work *and* the goal of being an island of culture from which Anthroposophy can stream out into the world. These dual tasks are still actual for the curative educational islands of culture.

However, since the Christmas Foundation Meeting, it is not just the curative educational but *all* Anthroposophical activities which have these dual tasks: a particular *and* a general. Both the school movement, the biological-dynamic agriculture, the artistic and medical movement as well as the "Anthroposophical Centres" have these dual tasks.

They all achieve this through working out of the excess, surplus forces, carried by sacrifice. The sacrifice of a part of personal karma for the sake of a task greater than the individual that stands in the service of the development of humanity.

This manuscript aims to give a background to this dual task, particularly with regards to problems in practice which one meets in the practical realisation of all *institutes* and whose main task lies in the spiritual life. This is in contrast to *groups* which stand in the social life (associations) and *organisations* standing in the economic life.

The threefold social order cannot be introduced. In practice, the threefold social order is a continuous struggle, a falling and standing again, with the gaze always directed at the "typical ideal" forms and goals. It is a "path of the middle" between that which is possible and the ideal one has before one, and all this placed in a time in which, during the great decisive spiritual battle of the coming end of the century, a whirlpool of Luciferic, Michaelic and Ahrimanic forces are active in social and spiritual life.

This publication is a supplement to the book "Organisations in the Process of Change" which deals with the problems of economic organisations. This booklet is intended for internal use in Anthroposophical institutions of the spiritual life.

With the 35 – 42 phase comes the encounter with the forces of the consciousness soul and in the first instance, as is generally known, with *doubt*. Doubt about everything which had taken shape in the past as values, contents or ideals. Old karma is no longer of much help in the situations that life brings, it is, rather, experienced as something of the past that must be overcome. In other words: the old Moon karma must be replaced by the new Sun karma.

Between the thirty-fifth and forty-second years the old disappears and the new is not yet fully present. In the friendly, solicitous atmosphere that accompanies the work situation, one must seek above all for the new Sun karma. Here Lucifer lies in wait seeking to direct the quest for the new — which must really be *fundamentally* new! — to where it might serve his own interest, trying to guide these endeavours into the emotional paths of so-called "deeply karmic" meetings. If one is to be able to rightly judge what is real, it helps to develop religious forces out of the mind soul. In this phase the qualities of other people, who are more than 63 years of age, are of particular value in a community.

In this publication we can only make brief reference to the three times seven years between 42 and 63. The essential aspects are described in my book "Phases" (Rudolf Steiner Press, London 1979). Sponsorship now comes to an end and is replaced by collegial ways of working together appropriate for adult striving human beings.

For the period between 21 and 42 when sponsorship has a place, it is of the greatest importance that a working together in carrying Groups can develop within the mandate organisation. This is the time when all the possible pitfalls and crises which adult inner development brings with it are encountered. This is when one can practise collegial, friendly "development aid".

Finally one further point. Institutes which shed all colleagues who have passed their sixty-third year, whether because of early retirement schemes or because they have been pensioned off, deprive themselves of the advantage of being able to work out of the insight that comes from having *lived through* all the planetary qualities. It is just this phase after the sixty-third year which bestows upon the community the wealth of a fully fledged humanity. A soundly run institute will not lightly forego this quality!

enthusiasm. The consciousness that one is not only preparing a career but is placed in the Mystery stream of a new era is something which can generate enthusiasm.

Summarising:
A rhythmic ordering of the day: sharing a verse or a song every morning over a period of years lays the foundations for powers of inner development which can reveal themselves later. An irregular start to the day or working hours in order to achieve an 8 hour working day or a 40 hour week, *objectively* works against the powers which sustain one's development. The foundation for a rich inner life and valuable experiences must be the *freedom to take one's own initiatives* alongside the *commitment to a rhythm.* This is also the *precondition* for the making of *sacrifices* and for learning to develop *excess energy* without ruining one's health. In this phase everyone has to learn how to sustain their own health. The points mentioned above will help in this. Medical advice is a necessary accompaniment in this experimental phase. That professional training is seen in a *wider context* is a matter of course in Anthroposophical institutions but is still a point which requires constant attention.

The next phase from the twenty-eighth to the thirty-fifth year takes place during the course of work itself after training. Training has now become self-development. We have already referred to the twofold character of this phase which expresses itself in the development of the intellectual soul *and* the mind soul. The intellectual soul wishes to understand the world and order working life by means of organisation. It is therefore important that in this phase people participate in solving organisational problems and take part in administrative tasks. We have also referred to the importance of the development of the mind soul, which is often neglected in our culture. Once more: the mind soul deepens the experience which was momentarily felt in the sentient soul, and makes of it a stable inner life on which one can build and by means of which *loyalty* can be developed; loyalty to one's task in life and loyalty to the ties that are part of social life.

Underdevelopment of the mind soul must inevitably lead to problems in relationships between people in the forties. The reason for the frighteningly high divorce rate that takes place at this age is to be found in the inadequate foundations of the mind soul. One's development policy for the age group 28 – 35 years must therefore have both its head and its heart aspect. The accompanying of the previous phase now becomes mutual. People now support each other and make room for a calm deepening of the mind soul in their working relationships. One hand washes the other!

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Summary

Institutions which work out of Anthroposophy show different characteristics.
Such *institutions* are: Waldorf Schools, Art Courses, Adult Education and Curative Education, which unfold their field of work out of the Spiritual life.
There are *communities* which serve the social life, such as the Anthroposophical Society itself in the first place and also the local groups.
Then there are *organisations* which are concerned with the production process such as bio-dynamic farms, distributors, retailers, etc.
Spiritual life, social life and the working life represent the threefoldness of so-called *meso-social* structures. That is to say that what counts as the cultural life, rights life and economic life in society as a whole, is reflected in smaller social organisms as spiritual life, social life and the working life.
The three forms mentioned above: institute, community and organisation are differentiated during the course of their existence by the principles and development of their organisation each according to their *distinct* character.
An institute, an association or a business is a living organism which is continually changing; it grows, new people join it and it attains new levels of maturity.
The author wrote a book in 1986 on the organisational development of "organisations" of the economic life entitled "Organisations in the Process of Change". It would be a *tragic error* if the laws outlined there were applied also to *institutions* of the spiritual life and *groups* in the social life. Differences and parallels will be briefly touched on here so that the connecting thread running through the following chapters may not be lost from sight.

Institutions of the spiritual life

(Schools, Curative Education Institutions, Art Courses, Clinics, Adult Education, Therapy Centres, etc.)

The tasks of these places lie mainly in the spiritual realm. Since the Christmas Foundation Meeting of 1923 – 24 and the founding of the Free High School of Spiritual Science this means that for Anthroposophical institutions their central task is to found and practise Mystery Medicine, Mystery Education, Mystery Curative Education and Mystery Art.

The creation of a *Mystery* Medicine, *Mystery* Education etc., depends on its carriers undertaking a path of inner development in the manner of the Free High School of Spiritual Science and, out of that striving, to achieve an Imaginative, Inspired and Intuitive response to every situation. This is in contrast to a *method* system which can be learned and then applied, which would result in alternative methods and teaching plans.

The spiritual life is hierarchical but not in the traditional sense. The hierarchy arises here as a consequence of the *free recognition* by a group that a certain person has more insight in a particular area than others. It is a hierarchy based on recognition which arises from below up and varies according to the given theme.

Spiritual life has a changing hierarchical leadership on the basis of *recognition* which is based on knowledge of the subject. This recognition is arrived at by means of the process of judgement-forming becoming transparent (see the chapters which follow).

In an institution of the spiritual life the spiritual aim is of prime importance: for example, the creation of a Mystery Curative Education. The social and economic life *serve* in relation to this aim and at most, may limit its possibilities.

In an organisation of the economic life directional decisions are made on the basis of positions of power and financial considerations. In an institution of the spiritual life such decisions are made on the basis of spiritual considerations, i.e. whether a particular decision suits the aims of the institution or its particular stage of development. Only then are the solutions to financial problems sought and not vice versa.

The *social life* in such an institution is based upon the equal worth of each member of the community and not on any equal right to make decisions. When decisions are made in the spiritual life it can happen that one vote is worth more than another. ("it has never been discovered by majority vote whether something is *true* or not").

Organisational development in an institution of the spiritual life progresses in phases. These phases are fundamentally different from those pertaining to the economic life (pioneer phase, differentiation phase and integration phase.)

The first phase in the realisation of a spiritual precept which has led to a decision being taken, is the initiative phase (it is misleading to speak of a pioneer phase). The initiative is always taken by *several* people. (For example, with the founding of the Free High School in the Netherlands, it was the then council of the Anthroposophical Society — Anthroposofische Vereniging — but not in their capacity as council, but rather as a group of free individuals who took the initiative). They form the first Group * in which confidence has been placed to make spiritual decisions. The initiative phase is like the *sprouting phase* of a plant, its form is still preliminary.

Footnote: Bernard Lievegoed uses the word "Vertrauensgruppe" i.e. trusted group or group entrusted with... Wherever this is meant a capital will be used — Group.

In Anthroposophical institutions we are dealing with adults who are older than 21 years. Some who are younger are still in the process of general training. The specific trainings for work in pedagogy, eurythmy and various forms of therapy, etc., are trainings designed for adults. This means that the training provides a framework within which the individual biographical development can take place. That in turn means that between the twenty-first and twenty-eighth year the circumstances must be such that the sentient soul can take on its individual content and its individual form. Two aspects are of particular importance here:

Firstly: the transformation of the sentient body (the astral body) into the sentient soul by the higher ego can only come about if the ego is wholly and fully engaged in this phase. This in turn can only happen if the young adolescent is able to find an area, an ideal, for which he or she is *able and willing to bring a sacrifice*. Total commitment with enthusiasm and devotion transforms the astral *body* into the sentient *soul*, though not without a struggle on the part of the astral body!

The requirement for this is that the freedom must be there to be *allowed* to make this total commitment. Here, the opposing powers have set up an obstacle by means of social legislation. The legislation was first drafted as a protective measure against the inhuman demands of industrial work. It should not, however, apply to the manner in which one is engaged in the work of an institution of the spiritual life. Quite other considerations apply there. Among these:

If it is to be helpful to their development, the work of 21 – 28 year olds should on the one hand be ordered according to *strict rhythms* but, on the other, should allow sufficient freedom for additional, *self imposed* tasks to be taken on or, which is more important, for the carrying out of necessary tasks with greater effort than is strictly necessary. For the path by which one learns to channel one's surplus energy involves total commitment and a sacrifice of the small pleasures which the astral body craves. Everyone may decide which these are for themselves! Just as an intellectual approach to education is devastating in its effects between the seventh and fourteenth year, it can be a lasting setback in *this* period if one has to work at a task whose times and forms are *imposed* on one from *outside* and involves irregular hours.

Secondly: the other aspect which is critical for this phase is that a *rich inner soul life* is cultivated. The sentient soul which in the previous seven year period had naturally to be nourished with good content is the basis of the soul life. But this content must now become one's own individual possession as, without this, the soul will remain barren and empty, also in later phases of development. Thus it is an important thing to fashion professional trainings which are carried out in this age in such a way that they evince

Years of experience have shown that this method is more fruitful in the long term than taking a break from work for a few months in order to carry out a course of study. The latter only makes sense when one has specific questions which lead one to a different place in order to meet specific people. Those who are able to adopt the former approach as a way of life, will find that they are able increasingly to contribute to the formation of a Mystery community. If many people work in this way they can compensate for the blossoming and withering which each must experience as an individual: the withering of one will be countered by the blossoming of another and vice versa. This is the most fruitful approach to permanent education. Those who are responsible for training must be well informed about what is of burning interest to the co-workers at any one time in order to be able to take helpful measures wherever possible. That means that the person concerned must have the full *confidence* of the other co-workers and in particular of the *creative* ones. This requires that one has a mature personality which is *itself creative!* In a smaller institution an older member might take on this role.

The age factor among older co-workers

With regard to the first 21 years of life, we are given an example in the Waldorf curriculum of how subject matter and the way in which it is taught accompany the development of the child. Where adult life is concerned, we must develop our own guidelines to what can be helpful to personal growth.

On the one hand, the biographical development of the adult is highly individual and, on the other, each individual case is subject to certain developmental laws governed by time. Even Rudolf Steiner, as he said himself, had to wait until he was 63 before he was able to speak and work out of the Saturn perspective.

The Christmas Foundation Meeting of the year 1923 – 24 took place in Rudolf Steiner's sixty-third year. Before that, as he points out in the cycle "True and False Paths in Spiritual Development", he was able to discern the qualities of the planets beyond the sun, which can only gradually be experienced after the forty-second year, through their reflection in the moon sphere.

There is a difference between knowing about spiritual qualities and having suffered and lived through them! If we take the above as a guideline in the development of our biography (one which is not handed down from above but is offered more by way of a suggestion requiring a great deal of trial and error), then the following general remarks may be made without them becoming a kind of straight jacket for the soul.

The *second phase* is the *growth phase*. The preliminary forms and organs of the initiative phase differentiate into sub-Groups with their own tasks and responsibilities. In the first three to four years of the initiative it becomes clear which of those who took the initiative will be finally committed to it and will ensure its *continuity*.

The Group which directed the Waldorf School, founded by Rudolf Steiner, was the College of Teachers, not *a headmaster*. From within its ranks members were chosen to take care of day to day co-ordination and various executive functions.

During the growth phase, in contrast to the differentiating phase of the economic life, the whole organisation is kept *"flat"*. That is, the formation of hierarchical sub-groups of the executive (tiers of management) is avoided. Instead, the executive Groups practise adjusting to each other.

The *third phase*, if we are to keep up this image, may be called the *blossoming phase*. The institution is now fully developed and has reached its final form (in most cases determined by the demands made on it by its work). The Groups which are concerned with its overall leadership and the sub-Groups which are concerned with specific areas have found the right level of adjustment to each other which must, however, also be continually subject to marginal re-adjustment. Service functions, such as the administration and financial control, work as executive organs of the Group which decides which course to take.

Social life in an institution of the spiritual life is governed, in matters purely connected with how people deal with each other, by democratic principles. Such problems are less frequent in an institution of this kind since most procedural problems arise out of the demands made by the spiritual aim. Social skill or "moral technique" (see "The Philosophy of Freedom") become necessary and must be practised in order to deal with the procedural problems satisfactorily.

The *development* of *personnel* and *staff* is an important part of the social life which will determine its direction, so this will be dealt with in a chapter of its own.

In the *blossoming phase* a *labile equilibrium* is maintained between:

— the spiritual aims
— the social relationship of the people
— the economic and technical services.

Here a *middle way* has to be *continuously* practised between the fundamentalists on questions of principle and the realists who are ready to compromise.

In an institution of the Spiritual life, the way in which the course of development for colleagues is formed becomes the central point of attention for the steering group. The

Years of experience have shown that this method is more fruitful in the long term than taking a break from work for a few months in order to carry out a course of study. The latter only makes sense when one has specific questions which lead one to a different place in order to meet specific people. Those who are able to adopt the former approach as a way of life, will find that they are able increasingly to contribute to the formation of a Mystery community. If many people work in this way they can compensate for the blossoming and withering which each must experience as an individual: the withering of one will be countered by the blossoming of another and vice versa. This is the most fruitful approach to permanent education. Those who are responsible for training must be well informed about what is of burning interest to the co-workers at any one time in order to be able to take helpful measures wherever possible. That means that the person concerned must have the full *confidence* of the other co-workers and in particular of the *creative* ones. This requires that one has a mature personality which is *itself creative!* In a smaller institution an older member might take on this role.

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implementation can be carried out by a sub-group. The spiritual aim must remain central in the implementation: the creation of a Mystery Curative Education etc. Here, it is also important that a way of the middle between fundamentalists and realists is taken.

Just as in the case of the Vrije Pedagogische Academie in the Netherlands, among the possibilities should be that of issuing its own official diplomas which would not hinder the retention of its Mystery character, (i.e. inner development stands at its centre). To this end there could be forms of interdisciplinary co-operation between areas of work and training centres.

To sum up, one can say that every institution of the spiritual life has two tasks:

— the typical helping, pedagogical and therapeutic aim (the leading image). The issue here is the Will to Heal.
— the general aim (leading image) in a Michael Age, in which every spiritual initiative must at the same time be an island of culture, from which warmth and light ray out, and in which work is done on future social forms: the Spirit Self Communities.

For the first aim, the necessary professional skills are needed and a community based on trust must emerge which is prepared to carry the aim together...For the second, it is necessary that the participants sacrifice a part of their personal karma and place it in the service of the task of humanity. Here the striving is to fulfil the words of St. Paul "Not I, but Christ in me."

Communities in the social life

It is the interrelationship of people which is of central importance here. It is best preserved in the life of an *association*. An example of this can be seen in the emergence of the General Anthroposophical Society during the Christmas Foundation Meeting. An institution for the social life in a spiritual climate does not take on legally prescribed articles of association but rather *"principles"*. Where the law requires articles of association (as in the case of the Anthroposophical Society in Switzerland) these can be available for the authorities, but for internal use it is "principles" which must determine one's actions. Articles of association would apply for example to a sports club.

The association takes on a completely different character as soon as it is placed in the service of the economic life. One might think, for example of the association of German shoe manufacturers (if such a thing exists). Here the form of an association

Training and development

Seen from a spiritual or esoteric point of view the most important single task in an institution of the spiritual life is training. If the training of the institution's members is to lead to an increase in the spiritual capital at its disposal, then those in charge of it must be in a position to make a significant spiritual contribution themselves. They alone then will be in a position to make decisions about the quality of the training offered, about the spiritual level of achievement of those in their charge and later on about the supervision of the *development plan* for each *individual member*. Any other approach would lead to superficial judgements, bureaucratic organisations and programmes which everyone has to complete in the same way, merely to achieve measurable results. Spiritual life is extremely individual. In working at the development of future co-workers in an institution one is creating its individual spiritual capital.

A foundation course can take on different forms according to requirements. For instance, it might be a somewhat formal general one leading to a qualification in certain areas, or a more individual course focusing on spiritual topics, designed more for those who are looking for a deepening of their understanding of Anthroposophy. Too strong a mixture of these two would be unsatisfactory for both parties.

Alongside a structured foundation course or basic training there must also be a permanent process of education for all co-workers. This must be tailored to individual needs. The individual wishes of the co-workers are the determining factor here, for one can only learn what one is interested in. In the words of the proverb: "you can lead a horse to water but you cannot make it drink". It is therefore the task of those in charge of training, to offer "water" constantly, water of different quality, water that is required by the "thirsty horses". This "thirst" for broadening, deepening and intensifying one's insight and enthusiasm for the task can be sustained by *asking oneself questions!*

Put in concrete terms this might mean that one makes an in-depth study of a theme which is of interest to one for, say, a three year period. One reads as much as possible about it, continually re-thinks what one has read and keeps an ear open in conversation for the odd remark which, though outwardly apparently insignificant, might provide an opening to new insights and new questions. Additionally people will be able to help each other deliberately because it might be known that one of their number is particularly interested in this or that subject and therefore one informs them of one's own insights. One has also to learn, as was stressed elsewhere, to live one's life on two levels at once, at the level of one's daily work and at the level of a striving for an inner deepening.

In practice this works rather like a tram and its overhead wires, the contact can be made or broken at will.

candidate in question. For the candidate however it would be impossible to have somewhere between 80 and 300 conversations!

This is where the republican principle of mandating is appropriate. The members of the working community *choose* and entrust one of their number to do the interviewing in their name and this person has the right to make the decision. It must be left up to the mandate holder to choose *whether* to call anyone else into the interviews and if so *whom*. Such an interview requires careful handling and should not be treated like a court session or a state examination. It involves to a high degree the sensing of karma, trying to find out whether the person involved will be able to find their way at this moment in this community.

One is thereby directly affecting the karma of a fellow human being and one *remains* responsible for this decision even after death. For this reason too it is *essential* that the mandate holder has the full confidence of the community and must be able to act in freedom. In the case of larger institutions it is possible to have different mandate groups for different categories of applicants.

The administrative and economic aspects of employing someone can also be handled in part by this mandate. Here too, it must be possible to come to individual arrangements which the mandate holder requests for *this* particular applicant. Only the mandate holder can judge whether this individual arrangement is viable for the applicant and acceptable to the community. What remains after this are largely technical problems, many of which are limited by economic factors, although these too depend to some extent on the attitude prevailing in that institution as to what the role of the economic life is in an institution of the spiritual life. It is a question of priorities!

For the sake of clarity the following must be said about the mandate system. The mandate holder enjoys the confidence of the community but this can be withdrawn from him/her if it should turn out that he or she no longer really commands this confidence. The mandate holder *cannot* be called to account for every single decision he or she has taken. Each decision is binding by virtue of the fact that the mandate holder has received the mandate from everyone. Thus it is made explicit that the mandate holder is trusted to represent the interests of the community to the best of his or her insight and moral judgement "in accordance with the principles of good husbandry". This latter distinguishes clearly between a mandate holder who has been *elected* by everyone and a functionary who was *given* the position by a board of directors or a management. In the latter case the same degree of confidence has not been expressed and it is *necessary* to check decisions! This is what is typically found in today's economic life but does not apply to an institution of the spiritual life.

becomes counterproductive. It is the democratic decision-making process which belongs to a true association as an organ of social life, it is purely a matter of human interrelationships ("this is how we deal with each other") and everyone is equally entitled to participate in the decision-making process. In the other cases, decisions are made in an "aristocratic" manner or an entrepreneurial resolve is taken.

Organisations in the economic life

The fundamentals of this form of organisation are described in detail in the book "Organisations in the Process of Change". The development from the pioneer phase to the bureaucratic differentiating phase and then, subsequently, the integrating phase is appropriate here. Unfortunately these forms and developments are also applied in the institutions of the *spiritual life*! For example in hospitals and universities. Apart from the fact that the initiative phase is wrongly assessed at the moment when it has not yet come to an end, there is the danger that an effort to achieve a bureaucratic differentiation of the spiritual life follows. Whilst this traditional phase can already have an atrophying effect in the economic life, these forms are fatal in the spiritual life.

Minute calculation, watertight covering of eventualities, an ever more detailed differentiating with controlling intermediary layers of management, the increase in functions which are not directly concerned with the work in hand, decisions — even questions of leadership — by sectors which provide services, preparation of a decision to a point where spiritual organs enjoy only apparent freedom, all these evils appear — even *though none of those involved consciously wishes it so*. But they are victims of organisational principles which are not appropriate to a spiritual institution.

In the integrating phase of *organisations* of the economic life, all those involved are permeated by and concentrated on external achievement. They are market orientated.

In the blossoming phase of an *institution* everyone is focussed on and permeated by the idea of developing creativity in the service of a Mystery task. One has a common ideal upon which one's attention is focussed; on the one hand, one looks *outward* to the market and on the other, one looks *inward* to the ideal.

Principles of Organisation

—   in institutions of the Spiritual Life
—   in groups or communities of the Social Life
—   in organisations of the Economic Life

This chapter sets out schematically to provide a *survey* of the differences in the three above mentioned forms of working together. It will represent no more than the skeleton of living organisms. "The flesh and blood" which belong to the skeleton will be dealt with later in short chapters of their own. It is only through this "flesh and blood" that a lifeless theory will become living practice.

Whoever is working with this material will not have finished when he or she has mastered the theory of swimming on dry land but will, at a certain point, have to get into the water and will then become aware that not only does the water provide resistance, but is *itself also* in movement and can provide unexpected side-currents and swirls. This is what allows a beautiful theory to become an *art* in the practice of social activity, so that it can be used in one's daily dealings with reality with the theory behind one setting the course. The pure theorists will then quite rightly maintain that the people concerned have made "mistakes" but it is precisely this which distinguishes social *art* from theoretical models. Putting it into practice, swimming in the water itself, means following a path where the ideal is the "guiding star".

The practice of correct swimming also involves the social skill of referring to the appropriate people. This social skill will not be dealt with at any length here because the theme has already been thoroughly covered in the pamphlet entitled "Social Forms in Curative Education" (1970, later in Info 3 with the title:" Social Forms as Illustrated by Curative Educational Institutions").

First we shall speak of the ideal. To this end and for didactic reasons we shall first compare organisations of the economic life with institutions of the spiritual life.

The first phase

For organisations of the economic life the following is true:

Working together in the *style of pioneers* involves the co-operation of skilled craftsmen under the leadership of a pioneer who discovered the possibility of providing an economic service and procured the means of production with which to satisfy the economic need identified. He or she enthuses the workers engaged and makes the purpose of the work clear to everybody. They all work together to satisfy the customer and nobody yet has occasion to think about efficiency, all being still too proud of their craft/skills.

Employing and developing new colleagues

Choosing a candidate requires a future-oriented way of thinking with patience and intuitive capabilities, and the ability to judge what capacity for future development lies within the young people. One important factor will be the motivation guiding a young person on their path in life or in their choice of career. Are they looking for a job or are they *committing* themselves to an *ideal, willing* to *make sacrifices on a path of inner and professional development.*

This should be made clear to the applicant at the interview and the interviewer himself or herself should use it as a criterion. The ability to sense the capacities that lie within the young person as potential is part of the path of development followed by the person conducting interviews of this sort. They in turn are supported by the mandate of the community which has entrusted them with this task: it is up to the mandate holder to ask third parties for advice if he or she deems it necessary.

The same applies in the selection process for students in places of higher or further education. Every institution should regularly take on new people for basic training and for the tasks that need to be carried out within the institution. The ideal would be that people should be available who had not only a good basic training but also specific Anthroposophical experience. How to bring this about is discussed in the section entitled "External trainings and exchanges between institutes".

These ideal conditions do not exist in reality and so we have to consider a spiritually acceptable "moral" compromise, a middle way between fundamentalism and a "no nonsense" course.

The *functions* within an organisation are always determined by a particular concept of the organisation which its members have *chosen*. It belongs to *moral technique* that decisions which are made on the basis of a particular way of thinking must be open to discussion on principle and *not* only when it comes to working out the practical implementation of a decision. The "necessity" which justifies a choice is always based on preconceptions which are treated (by those concerned) as axioms, matters of course. All three essential elements of intuition, imagination and technique play their part from the very first moment on, from the moment of hiring.

Making the right choice is a problem which concerns the whole community. If we were able to act unanimously, as Rudolf Steiner had hoped at the beginning of the Waldorf School movement, everyone employed would have to be so by unanimous decision. This does however present one or two unsolved practical problems: to be able to achieve a unanimous decision, everyone would have to be in a position to know the

is in essence a *battle* about discernment and remaining awake. This means that it is a process of continuous struggle and not yet a noble skill.

A second attempt to develop the outline of moral technique for Anthroposophical institutions was made in the 70s in the lectures for the international curative education movement, subsequently published under the title "Social Forms as Illustrated by Curative Education Institutions", which went into a number of editions.

The chapter on the *management of colleagues* deals with the *reality* of moral technique. If we are not successful in realising our own ideals in such a way that others remain free, then the management of personnel and colleagues becomes *immoral* technique: in other words people are manipulated, hard though it may sound.

It is often been said: in the time of the consciousness soul *all* problems become *moral problems*. It is for this reason that the concepts of intuition, imagination and technique are all prefixed by the word "moral". If morality is lacking, there is also an immoral intuition and an immoral imagination. Both are familiar to us in the forms of the demonic totalitarian states of Bolshevism, Fascism and in religious Fundamentalism. All three are borne by an immoral imagination which seeks to impose an unfreedom on the human being. When we are considering moral technique in connection with the institutions of the spiritual life, we must not forget for a moment that we are dealing with an individual manifestation of the *problem of development of the whole of humanity*. This is the sense in which this chapter is written and not because one wishes to set oneself up as some kind of judge. We shall try to *characterise* the problems.

The management of colleagues and staff highlights the following points, each in its own way:

—   *advertising, selection and employment;*
—   *training, support and encouragement of creativity;*
—   *organisation by age group and policy guidelines for older employees;*
—   *external training* and exchange between different institutions;
—   finally a *"moral" distribution of income.*

The intention that all Anthroposophical institutions after the Christmas Foundation Meeting should become *communities* of the *new Mysteries* includes all these elements! In addition all three elements of moral intuition, imagination and technique are required.

This compares with the *sprouting phase* or *initiative phase* of an institution in the spiritual life. With initiatives in the spiritual life it is not one initiator but a group of like-minded people who wish to serve a common *spiritual ideal* in an initiative they take together.

Thus:
—   Economic life finds its aims outside, in society.
—   Spiritual life finds its aims within the ideals of the initiators (that does not contradict the fact that amongst a group of initiators one particular person may best be able to express the ideal in words and may even see it more clearly).

The *group which takes the initiative* is like the first leaf of a new shoot which appears when a seed has sprouted. The group-soul of the plant species comes to expression there in a preliminary form. The final and characteristic form will only appear later.

In the *sprouting phase* the initiative group works together as a Group in whom *confidence* has been placed to carry out a certain task, with the *leadership changing* for the various tasks and areas of responsibility according to the skills of the initiators. In the sprouting phase it is the ideal which has to be realised which is the focus of attention — the ancillary tasks which are necessary in order to realise the ideal (housekeeping, administration of money and so on) are of secondary importance and are frequently handed over from one to the other amongst the group of initiators. The spiritual climate in the sprouting phase is the opposite of the climate of the pioneer phase. In this phase there is neither an entrepreneur nor personnel who have been taken on as employees, but rather we must consider those involved as an *association of free human beings* who outwardly appear as a unit.

It is therefore wrong to speak of a pioneer phase in an institution of the spiritual life.

The second phase

As described in "Organisations in the Process of Change", the pioneer phase comes to an end when, as a result of growth:

—   the pioneer no longer knows all the employees.
—   the customers with whom the pioneer is personally acquainted become an anonymous market in which there is tough competition.
—   the work of the craftsman is broken up by specialists with higher education.
—   the personal capital of the entrepreneur is no longer sufficient.

What emerges is the so-called over-ripe pioneer phase.

The response to the disintegration experienced in the over-ripe pioneer phase came historically at the beginning of this century by means of the gradual birth of the so-called *scientific company organisation*. This came about as a result of the fusion of two thought-systems, namely:

— *efficiency methods* in the process of production as introduced by the American, Taylor, during the first world war to facilitate mass production for the army.
— the *bureaucratic or centralistic* thought of the Frenchman, Fayol. Fayol created the pyramid organisation with management at the top and several intermediate layers of differentiated tasks. He listed fourteen points of which the most important are:- *centralisation* of power at the top, *unity* of *purpose*, unity in the chain of command, *authority* from above down. This resulted in the well-known bureaucratic organisation.

It was several years before the many over-ripe family pioneer concerns were reorganised in the Netherlands. As they did so, the working climate of the pioneer phase changed drastically. As a result of the progressive division of labour and specialisation, starting at the top and working down, something of the substance of the work was lost.

No-one was concerned any more with the whole, but only with a part of it, and gradually no-one remembered any longer how the parts fitted together into a whole. Enabling all these divergent parts to function created so much work that people lost interest in the true purpose of the enterprise.

The original work of the entrepreneur was taken over by the specialist area of marketing which was taken less and less seriously by the other areas.

The most important change for all working people at all levels is the worship of the "holy" concept of efficiency. It originated among the workers and gradually crept upwards. As a consequence, all personal initiative and creativity was stifled by the sophisticated methods of the efficiency experts.

Efficiency means: striving to achieve the maximum effect with the minimum effort.

As a result of efficiency, production costs are reduced, the end product becomes cheaper and more profit is made. This is necessary in the second phase because the products are brought to an anonymous market in which there is murderous competition. In their search for the greatest possible efficiency, time and motion analysts are taught to take their lead from the laziest workers because it is the lazy worker who has already long found a method of doing his work with the least possible effort. The industrious worker, on the other hand, does many an unnecessary thing.

then, to use 50%. Creative institutions are always alternative, dissident, directed towards spiritual aims. Whoever follows the inner voice of the creative spiritual human being will become a "heretic of the inner voice" as Neumann puts it in his book on the new ethics.

It is particularly frustrating when working hours, holidays, the size of groups or classes, are determined by the state which provides subsidies. One will have to fight against this with every means at one's disposal in a struggle that will be rewarded more often than one thinks, particularly if one is in a position to come forward with practicable alternatives oneself. Creativity relies on human beings not institutions.

A group of people working together form the spiritual capital of an institution. This spiritual capital must remain alive or else it will disappear and the institution will turn into an uninteresting one, even if outwardly it appears very well adapted to its surroundings. There are dozens of such institutions. They may even be praised for the manner in which they adapt to all the whims of their political masters. However such an institution can never be "an island of culture" radiating light and warmth for a spiritual future.

Supporting the Development of Colleagues in an Institution of the Spiritual Life

Over the many years in which I have been closely associated with Anthroposophy, I have heard many lectures on Rudolf Steiner's "Philosophy of Freedom". I have heard a great deal said about "pure thinking" and about "moral intuition" and "moral imagination" but never about the last faculty referred to in this connection: "moral technique".

Moral technique is described by Rudolf Steiner as the "third member of the union" alongside intuition and imagination: the capacity so to realise one's own moral aims that the *freedom of the other person is not impaired*. Steiner points out expressly that this capacity "can be learnt" and yet I had never come across any attempt to check just how this could be learnt, until, with the founding for the economic life of the Netherlands Pedagogical Institute in the 1950s, an organisation came into being to develop this moral technique at least for *economic organisations*.

This resulted in the remarkable situation where the NPI, itself an *institution of the spiritual life*, researched and worked for *organisations* of the economic life which had quite other aims and laws than its own. To keep these separate needed continual alertness. With this however, we stand in the front line of the great spiritual battle, which

physically exhausting work. It is particularly at night that work at this second level is productive. If one goes to sleep with a question then it may happen that during the following day an answer may come up in the course of one's ordinary work, or that one is suddenly in the position during a conversation to give an answer that is new to oneself. Often such ideas have to be written down quickly so they are not forgotten, or they might be passed on to someone else in answer to a question they may have. In the night we are "an open book" to each other.

At night we are aware of each other's striving and struggle. The problem is to bring this knowledge to the surface in daytime consciousness which would otherwise sink into unconsciousness at the moment of waking. Others can help one do this if we wish it so. Here, too, there are distinctions to be made.

"Outer planetary" individuals with a preponderance of Saturn forces will seek creativity in solitude. "Inner planetary" individuals with more mercurial forces become creative in meeting with others. Both types are necessary! Where creativity is concerned one has to have the self knowledge to be in a position to discover in what way one's constitution and character enable one to be creative, then *to go ahead and do it!*

Every human being has their own completely individual physiological working rhythm. If they work to this rhythm they will not get tired; if they have to work against this rhythm then it leads to exhaustion, collapse or illness. If a group of people find that there is a high rate of absence owing to illness then it should not be said that people are no longer as strong as they were but, rather, one should take a good look at the way in which their work is organised.

Creativity needs *time* in order to come to the surface of one's consciousness. The preparation of a main lesson block can only be fruitful if there is sufficient time to allow the pressure of a hectic day's or week's work to subside. To feel pressured by too much work or lack of time stifles creativity. We shall have to grant each other the freedom to seek and find our own ways to creativity.

A real *carrying group* in an institution of the spiritual life should pay careful attention to see whether there are some colleagues who cannot thrive in the scheme of work which is ideal for others.

In short, creativity and health require that there be flexibility in the way work is divided amongst colleagues. That in turn requires a considerable degree of tolerance to one another. Tolerance also in view of the fact that one person is able to produce a large quantity of the work while the other may just make a qualitative contribution once a year, say. Both are necessary!

Creativity also requires that one has the peace to read and think: 120% in order,

Anyone who has concerned themselves for years with the striving for efficiency and who has reflected on the principles of efficiency will discover that:

— efficiency *is the philosophy of laziness.*
— the *spiritual life* is dependent on the grace of creativity.
— *creativity* is the philosophy of creation from excess, from the surplus.

It will always be necessary to point out that: a lesson, a lecture or a therapy demands 120% preparation in order to be able to give 50% in a specific situation; which 50% this will be, cannot be known in advance. This can only be known in advance when one is constructing a machine which must then also be, of course, efficient.

As long as *human beings* are still working in an organisation and the human being is denied as a spiritual creative being, then the second phase of the philosophy of the scientific company organisation must bear within it the seeds of its own destruction, because it drains the people.

But institutions of the spiritual life also come to a point at which the initiative structure of the sprouting phase is no longer adequate. When such an institution moves into the growth phase, (in which the plant develops a stalk and leaves) then the original working Group begins to disintegrate, quite simply as a result of the numbers of people involved.

Institutions of the spiritual life are dependent on the creativity of all those working within them!

This is the basis of all teaching practice at Waldorf Schools: no fixed curriculum, no text books, but rather pedagogical leading images for each age and *guidelines* which are striven towards in the various subjects. These guidelines and leading images must be constantly re-worked by creative teachers into material for each class with its specific children.

The human being can only be creative when working from or out of over-abundance. It will often be necessary to say: one must prepare oneself 120% for a lesson in order to use 50% afterwards but which 50% this will be only becomes clear at the moment that one has to give a creative response to a question or to a situation. The remaining 70% is not unproductive, but is spiritually effective in that situation. Michael, as the Spirit of the Age, needs the excess forces of the human being in order to be able to work on the earth.

Nevertheless, it is essential also for institutions of the spiritual life to arrive at a division of labour in the second phase. This is, however, not brought about by instructions from the centre and the formation of ever more intermediary layers of management. Here the appropriate form is the mandate organisation. The complete organisation of the spiritual life remains *horizontal* and becomes an *association with mandate groups.*

The mandate function or a mandate group arises when the whole group (the College of Teachers in a school, or the meeting of co-workers in an institution) places confidence in a person or a group to take responsibility for a particular area. This confidence means that the people concerned will be expected to carry out the task to the best of *their* abilities, and will discharge their responsibility "in accordance with the principles of good husbandry" as it says in the Dutch legal code. The differentiation into mandate groups requires no pyramid, but rather horizontal organisation, *next to each other*. One particular mandate group will be charged with maintaining an over-view of the whole and co-ordinating with the other mandate groups. But this will not be like a *board of directors* who have powers which extend down to the basis of the organisation, but rather a group which has a *service function* to maintain the creativity of the entire institution.

Mixed institutions in which permanent staff and others with a contract of employment work side by side will be discussed in another place.

The growth phase of an institution in the spiritual life is just as much a *transitional phase* as the bureaucratic second phase of the economic life. In its new shoot the plant shows its first, still primitive form. In the growth phase there is mainly a quantitative increase in size, but simultaneously a gathering of strength for the blossoming.

The third phase

The *third phase*, which in the *economic* life is the *integration phase*, and in the *spiritual life* is called the *blossoming phase*, is the aim to which forms of working together in the Consciousness Soul Age are striving. The third phase already has several aspects in it of the later spiritual phase and can only exist by means of the emerging *forces* of the *Spirit Self*. The consciousness soul has two sides, an anti-social egotistic and a higher but more social altruistic side. This is true for the totality of today's culture, but also for organisations of the economic life. It will, nonetheless, be understood that it is the institutions of the spiritual life which must take the initiative here.

As will be described in more detail later, institutions of the spiritual life do not have a *directing centre of power* at the top, but rather ever shifting creativity amongst the group of people working together, based on the *spiritual authority* of certain people in certain areas:

— formal power is hierarchy from above downwards;
— authority is hierarchy from below upwards, based on recognition.

The relationship of authority and recognition is aristocratic, but it is an aristocracy which is earned and given by colleagues.

A bureaucratic organisation is only interested in arrangements and actions which can be predicted and checked. Even inventions and innovations have to fall within the scope of a plan, eliminating any "wild" offshoots. The integration phase of an economic organisation and the blossoming phase of an institution of the spiritual life both exist by the grace of the creativity of those working within them. This creativity can work in different areas:

There is a purely technical creativity which is based on new combinations of existing data or indeed on the search for as yet unknown connections, but all within the physical and chemical parameters of humanity and the world as we know them. Such creativity will only generate more of what is there.

Something quite different results when creativity is directed towards a renewal of our image of humanity and the world itself. Such a striving is of the greatest interest to science today: the search for new "paradigms"; the developments which result are substantial ones and not merely elaborations of what is already there.

Creativity in the sphere of human relations has a number of aspects to it. Every working Group is practising concrete creativity in dealing with the situations it is faced with. The ideal in this situation is the development of moral technique, the ability to realise one's own moral intuitions in such a way that the freedom of the other is not impaired.

Variations of social creativity can be found in the teaching situation between teacher and pupils or in the education of groups of people in the dynamic between group leader and members of the group. Wherever such work is carried out, whether in schools, institutions or hospitals, etc., there will always be conflicting interests to deal with. On the one hand, the rules must be adhered to because in social life the fundamental principle is that everyone is equal. On the other hand, there is the need in dealing with individual problems to come to creative solutions which requires the occasional creative breach of the rules.

Courage is needed (as Rudolf Steiner pointed out) if one is to be active in the field of creative spirituality. Along with this courage must go an active approach; one has to put *questions* to oneself and work at answering these questions one has put oneself. Whoever wishes to be creative has to work at two levels. On the one hand on the level of daily work and on the other, the level of inner work where such questions can be answered. Anyone trying to do this will find that they are able to work at the second level at any given moment whether they are waiting for the dinner bell or just sitting in a car as a passenger on the way to a meeting.

Work at this second level goes on day and night but can be destroyed by

Anthroposophical institutions represent a serious threat to the *foundations* of current medical and pedagogical sciences. The biochemical or the behaviouristic pedagogical model are incompatible with a model that contains the spiritual EGO with its own destiny.

There will never be recognition of our work by the official organs of science or by the state in the sense that they recognise our true spiritual background, but it may well be that the *results* of our work find recognition.

My experience of over twenty years of work in universities has taught me that, as a striving Anthroposophist in a scientific milieu, one can only keep one's feet if one can deal with the same content in two different languages: one for one's work at home and the other for the universities. If one is able to speak the second language well (and karma does not enable everyone to do so) then it may well be that one is able to elicit a cautious interest, a certain divining of what lies behind one's words. But this takes a long time. Nevertheless it is important that the individual, whose karma permits him to do this, treads this path; it is important for many who try to work at home, with the imaginations of Anthroposophy, in order to act out of intuition.
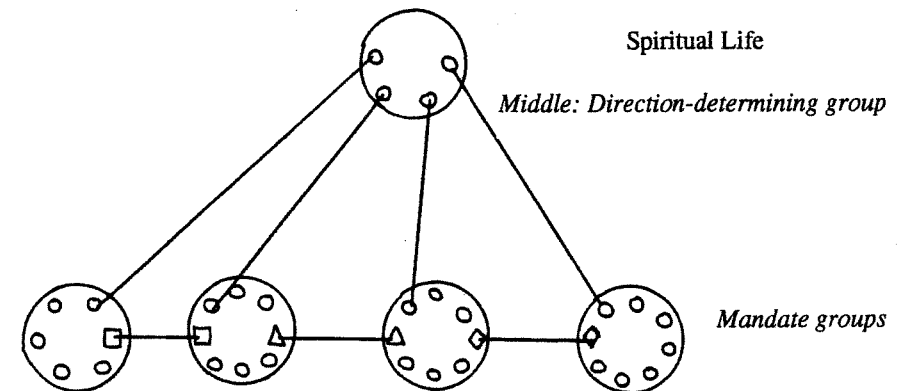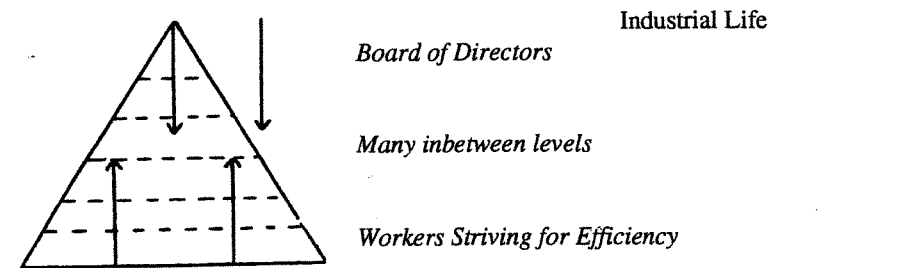
On spiritual creativity

Any institution of the spiritual life depends on the creativity of those who work in it. Real creativity is based on the sacrifice of one's own wishes and personal karma in the interests of a higher task or an ideal. Such creativity can only thrive in freedom and depends on the possibility, in regard both to time and surplus energy, of people keeping in mind the spiritual foundation of the work in that institution.

The work must therefore be organised in such a way that people give each other the opportunity to cultivate this mindfulness, indeed encourage it in each other. By means of the resultant creativity the institution will begin to radiate love and warmth corresponding to the expectation of Rudolf Steiner that such institutions would be a positive factor in the culture of their time.

In a situation where the co-workers are constantly chasing their tails, excess energy will soon evaporate and with it the creativity of the institution. It will turn into a mausoleum of mummified working practices, often to the delight of the world around it which can now at last get hold of the intangible, unpredictable creativity and finally get on with developing objectives, curricula and tests which require a certain degree of predictability.

A few further remarks on the striving for efficiency and the striving for creativity.

— the *striving for efficiency* is right, and for that reason is appropriate, in the case of mechanics, automation or the construction of machines. But if this same striving is directed at the human beings themselves, it destroys their creativity.

— the *striving for creativity* apples only to human beings. Creativity comes from the Ego and is maintained by the principle of that which goes beyond. Creativity comes from the "Vidar Principle": doing more than is necessary to achieve the given aim. It was with superabundant forces that Vidar was able to overcome the Ahrimanic Fenris Wolf.

Industrial Life

Board of Directors

Many inbetween levels

Workers Striving for Efficiency

Spiritual Life

Middle: Direction-determining group

Mandate groups

Within each mandate group a person is nominated who also works in another mandate group. Just as there is also a person who is a member of the direction-determining group. In other words, the mandate groups are so-called "interlocking rings".

Efficiency in the process of learning makes people into robots and into victims of Ahriman. In superabundant forces there is condensed will-power and this unites human beings with Michael. Learning more than what is "necessary" is the fundamental principle of teaching at Waldorf Schools.

Both in the economic life and in the spiritual life the third phase is really a *change of mentality* among the people who are working together in a group. This change is based on the dormant seeds of the Spirit Self being awakened in people. The Spirit Self is the purified astral body.

This has been described in various cultural epochs in terms appropriate to their time; in the case of the Greeks, it was the conquest of the "Golden Fleece"; in the Middle Ages the search for the "Holy Grail" with the rose-coloured blood of the Christ, and later the experience of the "Rose Cross".

Today we find the Spirit Self in the striving towards a modern *Mystery Community*, in the efforts which are directed towards the advancement of humanity. This can, of course, not be shouted from the rooftops, but it is still necessary that more and more people are open to this.

After this general introduction, we come to "moral technique" (Philosophy of Freedom) in order to be able to find the forms necessary to make the transition from today's second phase to the beginnings of the true third phase. The practice of moral technique is dealt with extensively in "Social Forms as Illustrated by Curative Educational Institutions" (see above). The following remarks of Rudolf Steiner in connection with the threefold social order are applicable here:
— the consciousness soul depends on the activity of th "I" which is for the time being still egotistic.
— the consciousness soul is anti-social; thus we have to construct social forms from without which can help to overcome the egotism of the everyday "I" and can connect the human being with the higher altruistic "I". This selfless "I" purifies the astral body, the bearer of the passions.

The striving for the third phase thus means in the first place: practising *humanity*. The moral technique involved is the ability to achieve one's own aims in such a way that the *freedom of the other is not impaired*.

Throwing renewed light on the original aims of an organisation of the economic life led to a change of mentality: providing a service to society. Everyone had to be filled anew with this. Providing a service as a whole organisation rather than concentrating

more insight than the others. On the night of 4th January 1924, two days after the end of the Christmas Foundation Meeting, Rudolf Steiner characterised Michael in the following manner:

"*Michael* brings *will*, *strength* and *courage*. He is Sun Spirit, he wishes us to lift up our gaze to *behold* him. He works with *consequences* not with causes. Michael is taciturn, reticent in expression. He gives no answer, he is *there* and he *wills*! Speech is something he turns away from. He wants the thought first!"

Thus Rudolf Steiner characterised the aspect of Michael. Michael is oriented towards the future, he works with the *consequences* of our deeds and is not interested in the past. Where do we stand now? What must we decide for the future? What are the consequences of the decisions we take today and which must be taken *courageously*? And this courage is constantly in movement through the interplay of the powers of Lucifer, Ahriman and Michael. Michael addresses the will. That does not mean that he decides things "coolly". With Michael the will comes from the middle, from the heart, from enthusiasm, from an enthusiasm that is borne by spiritual insight.

Ahriman calculates things coldly because they are "logical", "necessary" and "efficient".

Lucifer is able to attach a peculiar kind of enthusiasm to this which can, however, quickly develop into fanaticism.

It is often difficult to distinguish whether an action proceeds from an imaginative Michaelic thinking or from an Ahrimanic organisational thinking. This very difficulty in distinguishing is the characteristic of the great spiritual battle. "In the time of the consciousness soul the ego is tempered in the battle with evil".

Michael brings genuine enthusiasm for this struggle. In the midst of this struggle, caught as it were in the crossfire, are the Anthroposophical institutions! The reality of the spiritual battle is played out *within* each such institution. Those who work within them can assure their continued existence only by strengthening their inner *spiritual resources* and not by being cunning or politically skilled or indeed by striving to outdo other institutions in efficiency or with scientific results.

Only the inner spiritual quality of each worker and the Michaelic *path of the middle* taken together will determine whether such institutes survive the attacks directed at them by the demigods of our age.

Decisions are not taken by day but *by night* when we are all an open book for each other, when also our opponents can perceive our spiritual strength or weakness. If the underlying realities were truly recognised, it would be seen that the

On the spiritual life

The spiritual life is always dependent on individual people. It arises in individuals and can be brought alive in others by the spoken or written word. Then they too can be bearers of the spiritual life and will themselves generate new spiritual life. Only the spiritual life which is inspired by the ruling Spirit of the Age is fruitful.

In this and the coming few centuries the ruling Spirit of the Age is Michael, the archangel of the sun. At the turn of the century, around the year 2000, Lucifer and Ahriman are jointly striving to gain eternal mastery over a spiritual life of the future which will govern all other aspects of life. This is the "great spiritual battle" of which Rudolf Steiner repeatedly spoke at the beginning of this century. At this moment we are in the thick of this battle. It is characterised by a tremendous interplay of powers in which Luciferic, Ahrimanic and Michaelic forces are so intertwined that there are no longer any situations which are completely clear cut but rather each situation and each reaction to it have a mixed character.

In order to find a way through this, Rudolf Steiner founded the Free High School of Spiritual Science at Christmas 1923 – 24. In doing so, and at the behest of Michael, he established a new Mystery School which shows its participants a way through the chaos of the battle at the threshold. At the same time Rudolf Steiner expected that after this "everything would be done differently". This "differently" consisted in the striving for a new medical science, pedagogy, curative education, science and art all inspired by this Mystery. All this would be different from the situation pertaining before the Christmas Conference, namely the courageous initial phase of the development of a spiritual science and art which was devoted primarily to the struggle with new *ideas*.

Following the Christmas Foundation Meeting and the founding of the new Michael Mysteries, this struggle should now take place in the context of a personal, and at the same time common path of development by means of which the participants themselves should generate new imaginations, inspirations and intuitions leading to a continuation of the development of a Michaelic spiritual life. This continuation is *now* in the midst of that great spiritual battle. Only the Michael School enables one to generate the powers of discernment which are necessary to be sure of serving Michael in this interplay of powers.

In order to determine *who* is providing the inspiration in any given situation, the individual must rely on the mutual support of a *group* of people who place their *trust* in each other. What must be continually practised within such a Group is alertness in perceiving where in a certain area or at a particular point, one member of the group has

power in one's own department. In the language of economics: all employees have to concentrate on the market again.

For the economic organisation which is also in this case, horizontal, the picture emerged of the "clover organisation". This picture was developed in those days for the over-ripe *bureaucratic* or *differentiation* phase.

In the transition from the second to the third phase all tasks and functions have to be reassessed and re-ordered and moreover this must be done in the context of a wider perspective, for these tasks and functions may not only be seen from the point of view of the organisation but also in connection with external, indeed world-wide, needs and developments. The integration phase is really the integration of a group of working people into the whole process of the division of labour as it takes place between organisations, peoples and continents. The economic life is in principle world-wide and cannot be limited to one nation.

Such a bird's eye view enables the primary task of an economic organisation to become quite clear: the task lies in the world *outside* the business or company. Four main areas of responsibility then emerge in order of dependency or delivery:
1. The external function known as marketing.
2. The *line* from the beginning to the end of a product or production process.
3. The *guiding* of this process so that it remains directed at the final aim.
4. Supplying the whole enterprise with the necessary means of production: people, machines, buildings, capital.

(It is often assumed that this fourth point is the most important and a topsy-turvy organisation is the result).

The task of *co-ordinating* these four functions then remains to be carried out by a non-directing leadership. The latter will have above all to direct its gaze outwards to developments that are taking place elsewhere and to long term trends. In addition to technical knowledge and skills in the above four areas of responsibility, this requires above all *wisdom* and *maturity*.

When the book appeared with the clover leaf logo on its cover in 1968, the time for thinking in terms of integration was not yet ripe. It was the year of world-wide protest by young people against the striving towards efficiency in society. This protest in that form had first to die down. Only in recent years has it been possible to see more and more organisations consciously striving towards the integration phase.

This has also recently been referred to as a *striving* towards *metamorphosis* or *transformation* but what's in a name, as long as it happens. In literature written about the striving for transformation or metamorphosis, the changing consciousness necessary for a

changing world has been indicated. This appeal to a consciousness that is capable of metamorphosis, is essentially an appeal to the true consciousness soul which is to replace the thinking of the intellectual soul belonging to the second phase. As such, the call for transformation is extremely important.

In the economic life:

— the pioneer phase is a fruit of the sentient soul.
— the differentiation phase is a fruit of the intellectual soul.
— the integration phase is a fruit of the incipient consciousness soul.

It will become apparent that these phases are different in the case of institutions of the spiritual life.

In the *third phase of the institutions of the spiritual life* the issue is as follows. We are situated in the fully developed growth phase. A horizontal organisation has taken shape with no hierarchical intermediary layers of management. The horizontal organisation consists of different areas of responsibility arranged according to "local or functional requirements", as Rudolf Steiner put it. Each *area* of *responsibility* forms a *Group* in which *confidence* is vested and all within that group work together with, at most, a few mandates for particular tasks within that area of responsibility. The Groups taking on these various areas of responsibility work *along side* each other without any directing hierarchical relationship. The so-called supporting services (finance, administration, personnel and technical) are equal ranking groups.

It may be one area of responsibility to undertake the liaison with and co-ordination of the other areas of responsibility. In this Group, which has in turn its own smaller group entrusted with certain tasks, the central task is to determine the long term policy of the organisation as a whole. This must also take account of the concern which it will share with other institutions within the *relevant movement* (pedagogical, curative educational, medical or artistic) within the Anthroposophical movement as a whole. It will also have the task of maintaining relations with the authorities and bear responsibility for defending its own form of organisation and methods of working against any standardisation measures taken against it by the state.

This is how a fully-fledged second phase will appear, which is formed and functioning albeit with many setbacks. What now is the third phase that goes beyond this second one? Here too, the requirement is a further step in consciousness and inner mentality of all those working within the organisation, from the individual to those within the Group entrusted with a specific task.

mean that one believed that in an act of will one was concerned with oneself alone. This is the source of egoism! The Moon Path leads to wisdom. It is the path of all pre-Christian mysteries. The Saturn Path leads to the creative deed, it is the path of the post-Christian new mysteries. It leads into the future and is a social path, one which must create a Christian society.

The search for a new mentality comes from the half conscious recognition that the future will no longer be handed to us from the lap of the gods but that human beings must themselves be the creators of their own future. And this future can only be a healthy one, if it is created out of Christian social and fraternal forces.

The modern human being must take both paths: the old one to wisdom and the new one to the Christian deed. In the third phase of economic as well as of spiritual work communities both paths need to be trodden, albeit with differing tasks in each case.

After this excursion, we return to the question of moral technique which is necessary for the realisation of each step in the direction towards the third phase. As we have already pointed out : the third phase is never a *state* of *completion*; it is always in the process of becoming, functions for a moment and then "withers" like a blossom on a plant in order subsequently to flower again. The blossoming phase of a plant is not a fixed goal in the sense of: right now we have *done* it and now we can rest, but rather a condition which involves the greatest exertion, a moment of achievement, a falling back and a new realisation. In reality this means that dealings with one another, described as successful from a social point of view, will not always be successful in the future, but rather each success *must be struggled for each time*.

The thinking of recent centuries has been a static one. Normality has been seen as a state of rest. If anything moves then this movement must have been caused by some external agent. The thinking of the future has the opposite premise: normality is movement and development, they are the basis of everything. Rest is illusion. Rest in these terms is a movement or development which is so slow that we are unable to perceive it in our time frame. For our eyes, the Alps have a wonderful calm about them but they were only "recently" formed and even the Himalayas are growing by one or two metres per century.

and False Paths" of two directions that the human being can take in the spiritual world on the way to the Sun sphere where the higher ego belongs, namely:

— The individual path which has always been the path of striving for *imagination*, *inspiration* and *intuition*. This is the path of earthly consciousness towards the *imaginative* of the Moon-sphere which leads through the spheres of Mercury and Venus to the Sun sphere. It is the path which every human being treads *after death*, the path on which one releases oneself step-by-step in time and space from the earthly ties in order, through inspiration, to participate in the "conversation of the hierarchies" where in the Sun sphere the great aims of the development of humanity are revealed by the Spirits of Wisdom, the Kyriotetes.

— The other path is the path which one may tread as the member of a Group and on which one can learn to pay greater attention to the *creativity* of one's neighbour than to one's own. This can begin already as the basis for the functioning of mandate groups in the second phase and is now intensified in the search for answers to spiritual questions. Questions concerning the spiritual course to be taken or the path that is to be trodden. For this path begins with intuition which is called to life in one person by another. Here we are dealing with *questions* of the *will*, with action on the basis of a spiritual mission. This is the path which is taken by each individual on their way to a new incarnation. Accompanied by its spirit seed the individual must set out from the Saturn sphere and gather its sheaths from the *diverse* qualities of the zodiac and the planets for its future life on earth in order to achieve what karma has prepared for it. This process however is not carried out *alone*! Karma is not something that has to do with me alone, rather, karma is precisely that which comes about *between* people as they develop.

Karma is a social matter. In order to realise a future incarnation, I need others and they need me. This is the archetype of the "Saturn Path", the path of each *resolve* of the *will* which leads into the future. I do not shape the future alone but together with my colleagues. At the end of this, there is the *deed* borne by the Spirits of Form: the Exusiai, the creators from the Sun sphere who help to realise karma. This begins with the intuition, with the purposeful will to act karmically and this is fundamentally a social process.

The Saturn Path, the social path of development, begins with intuition, with the resolve of the will, and ends with the imagination. One looks around and can then see whether or not it *was* good. The illusion that this path could be trodden alone, would

The growth phase may still be based on the emergent *consciousness soul*. That means that a constant battle against the egocentric aspect of the consciousness soul is taking place. The delegated Groups are places in which practice can be carried out for this battle. This is what is meant by my earlier reference to "setbacks".

The next phase, the blossoming phase, relies on the functioning of the spiritual community which is founded on the *Spirit Self*. Each of us has the beginnings of such a Spirit Self within us (the astral body purified by the "I" which has been filled by the love of Christ). In the blossoming phase of a spiritual institution its members will work and practise *together* at and with this power. It is really a deep yearning in each member of the institute for "humanity". In this atmosphere both the children as well as the pupils and teachers will thrive.

It is the nature of the blossoming phase of plants that, whilst this is in one sense the end of a development, the blossoming itself is only apparent for a short while. When the flower is formed it is seen for a while and then fades. When a new flower is formed, this too is short lived.

In the same way the third phase of the spiritual life is a situation that is reached for a short while and is followed by a falling back into the second stage which then produces a new flower. This comparison is no literary analogy but should be taken quite literally. The effort and striving involved in reaching the third phase is the work of *this* very moment in the development of humanity.

How does this third phase, the community of the Spirit-Self, differ from the second phase (the leaf forming phase), that of the community of the consciousness soul?

The *second phase* with its delegated groups tends to focus interest on a *narrow* interpretation of its *tasks*. One is then concerned with one's own class, one's own group, one's own therapy centre. One has a tendency to isolate oneself. The Spirit-Self brings the human being back in touch with the main stream of human development and brings with it tasks which go beyond the interests of the group. The central concern here is the transformation of wisdom into love.

The pre-Christian mysteries brought wisdom, an understanding of the relationship of the human being to the cosmos. The new post-Christian mysteries are the mysteries of the will, of the deed of love; *"that good may become"* in the closing words of the Foundation Stone Meditation. A Mystery medicine, a Mystery curative education or a Mystery education are essentially seeking for the *"good" deed arising from the forces of the Spirit-Self*. For this reason the third phase begins with the inner development of each individual co-worker.

The old mystery path which leads to spiritual wisdom can be trodden by the individual, for instance by means of study, meditation and contemplation. The new

mystery path of doing the good is a social one arising out of the relationship *between people*. It is to be found among people who have a common striving. Wherever one or two are gathered together in Christ's name, He is among them.

This is a very subtle process which takes place in the *way* something is said or done. The general change of mentality goes more in the direction of interest and responsibility. It is now oriented towards the world as well as towards one's own work and towards the responsibility which the group has in the current spiritual situation of the world.

One has a *daily awareness* that what happens here on earth is simultaneously a matter of significance in the world of the hierarchies which can have a helping or hindering influence on the development of humanity and that of the cosmos. The consciousness of the Spirit-Self is simultaneously " here and there" whereas that of the second phase is almost entirely "here".

The "Parsival question" about the necessity of a new art of medicine founded in the mysteries which Ita Wegman put to Rudolf Steiner in the summer of the year 1923, shows that she was seeking the new mysteries. In December of the year 1923, they are then founded by Rudolf Steiner. Later Rudolf Steiner repeatedly says "that everything must change" after the Christmas Foundation Meeting.

Thus, too, with all institutions of the spiritual life the striving from the second to the third phase "must change". By no means necessarily in the outer forms of the organisation, although these radiate more warmth, but above all quite strongly in every individual co-worker and in the institution as a whole. It is only in the third phase that the islands of culture appear! Yet even the striving towards this is at once noticeable in the social climate.

In the *economic life* attention is focussed on *society* which, as it represents the market for one's own contribution, becomes visible to everyone and stimulates the necessary response. In the case of the *spiritual life*, one's gaze is directed in the third phase at the stage of development reached by humanity in the cosmic development of the hierarchies and in so doing affects the way daily tasks are carried out and the way in which one deals with one's fellow human beings. The community of the Spirit-Self creates new karma between people (who need not necessarily have any old karma with each other), karma which is directed towards the future and which enables the Sun forces to be effective on the earth.

Both types of organisation direct their gaze outwards: the economic organisation looks towards a market, the provision of material services to others; the organisation of the spiritual life, towards the development from Saturn to Vulcan and placing oneself in the service of Christ on this path of development.

The third phase, the blossoming phase of institutions of the *spiritual life*, if one were to attempt to describe such an ideal, is something which leads to esoteric dimensions. In respect to the economic life, it is still possible to speak externally of the pioneer phase as an expression of a form of co-operation which is based on the "sentient soul". One can point out how the second phase is carried by elements of the intellectual soul and that the development of the mind soul in this phase of growth is the basis for the development of humane relations one with another. In the integration phase one can see that people work together in a way that strives towards the consciousness soul. There would be, however, a number of ancillary points to be made in this connection.

The social forms which belong to the consciousness soul have two aspects. The one derives from the egocentric nature of the consciousness soul. It leads to the closing of borders, to trade wars and eventually to the war of all against all.

Individual companies grasp and grab wherever possible with no concern for the damage this behaviour causes outside the company itself. The consequence of this is the destruction of social structures and the destruction of nature by poisonous emissions. Products are brought into the market regardless of cost in terms of harm to human and animal life. The other aspect of the consciousness soul is that within it lies the seed of the Spirit-Self waiting to be awakened. The Spirit-Self brings about social structures in which human warmth brings out qualities in us which we are as yet unaware of, except through a deep longing.

Likewise with institutions of the spiritual life which are *striving* towards the *blossoming phase,* a renewed attempt should be made to look at their spiritual condition from the point of view of a higher hierarchy: through the eyes of the archangels who are concerned for the striving of groups of people to achieve something, and also through the eyes of the Spirit of the Age who seeks to integrate this striving in the process of evolution.

In our description of the growth phase we have already referred to a striving for a surplus. A surplus in preparation, a surplus in one's commitment to each task and a surplus in the depth of one's experience. To go a common path of development is the next aspect. What this requires initially, is a common meditation, although this should be treated with care. Anyone who meditates in order to achieve something, will find that the effect is the opposite, even if the stated aim is something like the better functioning of an institution of the spiritual life.

Meditative activity may only be carried out for its own sake, not to achieve something in return. Selflessness, even in the group, is a precondition of this activity.

In August of the year 1924, Rudolf Steiner spoke in England in the cycle "True