

The Future is Now, Anthroposophy at the New Millenium

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Rudolf Steiner's research revealed that in the previous Gabriel period an organ was being developed in the brain (Ref. 1) which would in the future enable people to remember their past incarnations. In the Michael period beginning in 1879 a different organ has been under development, but not in the physical brain. Steiner makes it clear (Ref. 2) that humanity as a whole acts like a brain for the spiritual hierarchies. This can be understood if we compare it with the function of the physical brain in relation to consciousness and thinking, for the brain acts as a reflector of our thinking and thus engenders consciousness of our spiritual activity when we think (Ref. 3). The activity of humanity as a whole may then, if compared with a brain, be seen to reflect to the hierarchies the activity of their spiritual deeds. We are concerned here with mighty spiritual deeds, and a thought of the hierarchies manifests itself in the destiny of a human being as it plays itself out in one incarnation (Ref. 2). Indeed we may infer that the level of divine thought involved relates to the span of such a destiny, whether within one life or many, so that an initiate for example is concerned with much longer-range divine thoughts.

There are organs and structures within this divine "brain", represented by groupings of human beings and their shared activity, so that a folk reflects the work of an archangel, for example, an epoch of time that of an archai. However there is also a kind of "schizophrenia" in all this, as besides the progressive hierarchies other spiritual agencies have established their organs e.g. Ahriman. Individual human beings play a decisive role and are not confined to the level of "brain cells", as through their actions they may inter-relate these mighty organs and affect what is reflected to the hierarchies, and how. Through individual spiritual work the activities within Ahriman's organs may be reflected to the Archangel Michael, and thus help bring about healing.

This brings us back to the organ Michael is developing, for it is an organ within this cosmic brain rather than in the physical one, and is known to us as the Anthroposophical Society. It is a grouping of human beings that is not based on nationality or other outer differences but on the shared karma of those who recognise the new path into the spiritual world brought by Rudolf Steiner. The deeds enacted by and within this organ reflect back to Michael and Anthroposophia the consequences of this new kind of human group, of this new kind of cosmic thinking. How will individuals act when, through recognition of an institution such as the Goetheanum, they become part of this organ of divine thought? That is what is reflected back: the initiative resulting from participation. The richness of the enterprise grows with the diversity of this, a diversity in harmony with it of course.

The initial form of the organ is the Anthroposophical Society founded by Rudolf Steiner at Christmas 1923, although this was already a

metamorphosis of its earlier form. An organ needs a surrounding membrane or skin, which enables it to be differentiated from its surroundings. Within that it grows and develops, and may even change its skin eventually. How will this organ of cosmic thinking go forward into the new Millenium? Does it need a change of skin?

The organ in the brain being developed by Gabriel will only be usable by those who have a relation to spiritual science, but will cause illness in others. Spiritual science can only be developed by human beings, and its sum total is essential to the health of the cosmos. The hiererchies need the thoughts reflected by the work of Anthroposophy, and it is the spiritual scientific content of that work which is distinctive. Without that it remains worthy in a general sense, but outside the "skin" of the organ. By "science" is meant a search for knowledge based on individual abilites as distinct from one resting on authority. Spiritual science rests upon the development of new individual abilities, both in the realm of thinking and perception. This enables earthly activity to be in harmony with the cosmos, and thus to be a beginning of the renewal of the mysteries. If through this we are to take part in the cosmic thinking we are reflecting then spiritual science must be a community enterprise in a spiritual sense so that individual human work and cosmic thought are in synergy. It is this that needs ever further development such that faithfulness to Michael and free individual initiative remain consonant. The challenge of the new millenium for Anthroposophy is to develop spiritual science ever further in this way, and to ensure that its activities of all kinds, both outer and inner, are rooted in spiritual science. Dilution in the face of non-recognition is not what will help, but strengthening.

It is important that an organ is organically related to the whole if it is to be healthy, but it must not lose its identity. Strength will ensue when spiritual science can ever more embrace what others are doing that is fruitful, while remaining strong in itself. This requires the strenuous development of individual abilities to match the evident level of ability in other circles.

Expansion, contraction and metamorphosis especially characterise what is living, and that includes Michael's new organ of thought. No matter how we regard the present culmination of Anthroposophy spoken of by Steiner, it marks the end of a phase of expansion and we may expect a contraction to follow prior to a metamorphosis into a higher form, followed by an expansion in a new style. It would be materialistic to regard such a process with dismay as it is part of life. Renewal requires metamorphosis and that often requires a prior contraction. But metamorphosis also retains what is essential (i.e. spiritual) from the old, otherwise it is merely revolution. It takes the old as nourishment for the new rather than discarding it. Spiritual science is that essential essence of Anthroposophy, and in the next millenium we need to carry this in our hearts in such a way that its fruitfulness may become a blessing for all. Then the cosmic organ of Michael will wax strong.

References:

1. *The Occult Significance of the Bhagavad Gita*, Rudolf Steiner, Helsingfors 28th May to 5th June 1913
2. *Human and Cosmic Thought*, Rudolf Steiner, Berlin 20th to 23rd January 1914
3. *The Philosophy of Spiritual Activity*, Rudolf Steiner.