

Remarks On The Culmination at the End of the 20th Century

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Summary. In 1924 Rudolf Steiner lectured about the karma of the Anthroposophical Society. He spoke of karmic antecedents to the Society coming into existence at the beginning of the 20th Century. These antecedents included past earthly events and events in the spiritual world in which souls destined to membership in the Society participated. Pointing to the end of the 20th Century, Rudolf Steiner spoke of a possible «Culmination» of the Anthroposophical Movement that would save civilization from what otherwise would be an inevitable decline. Achieving the Culmination would require concerted effort on the part of Anthroposophists during the entire course of the 20th Century. Steiner further stated that if the Culmination was achieved, then the road was open to winning what Steiner called the «Cosmic Intelligence» for the domain of the Archangel Michael, failing which the Cosmic Intelligence would fall to Ahriman's domain with drastic consequences. This article investigates whether the Culmination was achieved and explores the meaning of the Cosmic Intelligence. The tentative conclusion is that the Culmination was indeed achieved and that the battle for the Cosmic Intelligence is being waged.

Keywords. Culmination, Cosmic Intelligence, End of 20th Century, Karmic history of the Anthroposophical Society, Michael, Ahriman, Ahrimanic Possession, Consciousness, Rudolf Steiner, Thought Beings

I. Tentative Research Conclusion Regarding the Culmination

Introduction: The Idea of the Culmination

In 1924 Rudolf Steiner delivered lectures subsequently published in 8 volumes under the title *Karmic Relationships* [20]. Volume III, and parts of Volumes VI & VIII, in particular, deal with the Karma of the Anthroposophical Society and Movement. Regarding this karma, Rudolf Steiner speaks with great urgency about the end of the 20th Century and of things that Anthroposophists needed to accomplish by then. He tells his listeners that they will experience a relatively short interval between death and rebirth in order to participate in the events of the Century's end. Further, he states that a great *Culmination* of the Anthroposophical Movement should occur at the end of the Century, and upon this depended the fate of civilization. If the Culmination actually occurred, civilization

would receive a new impulse that would lift it to a higher stage, but if it failed then a terrible and inevitable decay would result. The key participants in the Culmination drama are the Aristotelians and the Platonists. The former include Rudolf Steiner and most of the souls who established Anthroposophy at the beginning of the Century. The latter included the great masters of the School of Chartres in France who typically incarnate out of sync with the Aristotelians but who would incarnate in sync with them to achieve the Culmination. Rudolf Steiner also links a successful Culmination with the possibility of the great Archangel, Michael, regaining his dominion over what Steiner calls the *Cosmic Intelligence*.

This article — which remains only a working draft — is an attempt to evaluate what actually transpired at the end of the 20th century and to examine Steiner's concept of the Cosmic Intelligence and the question of Michael's dominion over it. The article began as notes to lectures that were delivered three times:

- US AGM Culmination Breakout Session, Oct. 3, 2009, Spring Valley, NY
- Austin, Texas, January 2, 2011
- English Room, Goetheanum, Jan. 20, 2011

Here is a key Steiner quote on the Culmination: «For according to the agreement reached in the heavenly conference at the beginning of the thirteenth century, the Aristotelians and Platonists were to appear together working for the ever-growing prosperity of the Anthroposophical Movement in the 20th Century, in order that at the end of this century, with Platonists and Aristotelians in unison, Anthroposophy may reach a certain *Culmination* in earthly civilization. If it is possible to work in this way, in the way predestined by Michael, then Europe and modern civilization will emerge from decline. But verily in no other way than this! The leading of civilization out of decline is bound up with an understanding of Michael.» [20, Vol. VI, p. 160, July 19, 1924]

Here is a summary of the key historical events leading to the end of the century. Note that many of these are events in the spiritual world. At the first presentation of this material in Spring Valley a reproduction of Boecklin's famous painting *Isle of the Dead* was on display. In *Karmic Relationships* [20], Steiner tells that Boecklin, a painter who died at the end of the 19th Century, had participated in almost all of these events.

Summary:

1. Contentious meeting in the spiritual world between Aristotle and Alexander the Great on the one hand, and Haroun al Raschid and his wise Counselor on the other, which occurred in 869 AD at the time of the Council of Constantinople, where it was declared that man did not have a spirit and was composed only of body and soul. [20, August 14, 1924, Vol. VIII]
2. The Heavenly Conference (turn of 12th to 13th centuries) in the spiritual world between the Platonists of the School of Chartres, who had just passed through the gate of death, and the Aristotelians who were just about to descend to birth and take up their work in the Dominican Order where they would elaborate thought in the form of Scholasticism. It was at this supersensible conference that the strategy for



Figure 56: Isle of the Dead by Arnold Böcklin

the end of the 20th Century was developed. The strategy called for both groups to be alive and actively collaborating with each other at the end of the 20th century to achieve the Culmination. [20, lectures of June 18, 19, 20, 1924, Vol. VI]

3. Great deed of the 1st Hierarchy at the beginning of the 15th Century that implanted the spiritual into the physical; a deed, the like of which had last happened during Atlantis. «The Seraphim, Cherubim and Thrones were carrying over the Cosmic Intelligence into that member of man's organization which we call the system of nerves and senses, the head-organization.» [20, July 28, 1924, Vol. III]
4. The Michael School in the spiritual world at the level of Inspiration from the 15th into the 18th centuries. [20, lectures of June 18, 19, & 20, 1924, Vol. VI]
5. The decades long reenactment of the inspired Michael School at the level of Imagination at the end of the 18th through the first half of the 19th centuries, to which Rudolf Steiner referred as a cosmic imaginative ritual. Rudolf Steiner stated that Goethe (1749-1832), on the earth at the time, sensed something of these events and cast them into the form of his *Fairytale of the Green Snake and Lovely Lily* [1], which subsequently became the basis of Rudolf Steiner's first Mystery Drama.
6. The Start of the Michael Time Regency in 1879, which will last between 300 and 350 years. [20, August 8, 1924, Vol. III]

Tentative Conclusion: The Culmination Succeeded, But We Didn't Recognize It!

When I started my review of Steiner's predictions regarding the end of the 20th Century, my feeling was that the Culmination had failed. It was my decades long supposition that if

it were to occur, it would be easy to recognize. Having worked spiritually toward the end of the century since the 1970s, I felt it important to hold a meeting after the Century's end where we could consciously acknowledge the failure of something so important. Indeed, Rudolf Steiner points to catastrophic consequences of failure.

In preparing for the first lecture, which took place at the October 2009 US AGM in Spring Valley, New York, I carefully reviewed the statements of Rudolf Steiner about the Culmination and something struck me as rather odd. Steiner tells that the Culmination was supposed to occur at the end of the 20th century — speaking in 1924 he says «in less than 100 years». He stresses that the anthroposophical work must thrive until the end of the century is reached. [20, p.173, Vol. VI, July 20 1924] and further that the Movement would reach its greatest outward expansion at the time of Culmination. [20, Vol. III August 8, 1924] This appears to imply that the Movement would plateau or start to decline after the Culmination, but that it would not grow further. This struck me as odd. Should it not be expected that if figures as great as the masters of Chartres and Rudolf Steiner himself returned and collaborated publicly within the Movement that this would cause an enormous expansion of the Movement? After all, the Movement grew continuously worldwide from Steiner's death in 1925 up to the end of the 20th Century.

After pondering these things for a while, I came to a different and, for me, startling conclusion. If a Culmination occurred along the lines I had long supposed, namely, great figures appearing among us, then the Movement would be expected to expand rapidly for another 100 years or so. Steiner states, however, that it would reach its maximum at the time of the Culmination. The important thing was that it should thrive until the end of the Century, i. e. that it is not particularly important that it thrive after the Century's end. Perhaps the Culmination Steiner had predicted was different than I had heretofore understood. Maybe it was never intended to be an outer event where great leaders like Rudolf Steiner and the masters of Chartres displayed their knowledge and insight to the materialistic civilization of our time to convince this Civilization of the existence of a spiritual world and of spiritual science. The Culmination was, perhaps, about something subtler that would require real discernment to recognize.

This line of reasoning led me to look for how the Culmination might have manifest. As there was no evidence — which I could see — that any of the great masters were publicly present with their full capacities on display, perhaps the Culmination was always to have been the sum of many lesser events, events that involved collaborative initiatives by lesser Platonists and Aristotelians. In his *Karmic Relationships* lectures Rudolf Steiner stressed the importance of taking initiatives in the lives of those connected with the Anthroposophical streams. «Be a man of initiative,» he says, «and beware lest through hindrances of your own body, or hindrances that otherwise come in your way, you do not find the center of your being, where is the source of your initiative. Observe that in your life all joy and sorrow, all happiness and pain will depend on the finding or not finding of your own individual initiative.» This should stand written as though in golden letters, constantly before the soul of the anthroposophist. Initiative lies in his karma, and much of what meets him in this life will depend on the extent to which he can become willingly, actively conscious of it.» [20, p. 151, Vol. III, August 4, 1924.] These thoughts led me to the construction of a list of such initiatives that I had experienced over the last decades of

the 20th Century.²

The sum of these lesser efforts did flower in a tangible world movement. By the end of the Century there were nearly 1000 Waldorf Schools that literally spanned the globe. By the year 2000, thousands of medical doctors were working around the globe dispensing Steiner's and Wegman's medical insights — to probably millions of patients — and using remedies Steiner had discovered, remedies produced by a number of anthroposophical pharmaceutical companies and pharmacies — Weleda, Wala, and others. Steiner's Iscador, a recognized remedy for tumorous cancer was even legally permitted in the US. By the Century's end, Biodynamic agriculture was known around the world and biodynamic farms were in operation in many countries. The Demeter brand, which is certified biodynamic, was well known in Europe. Anthroposophists had also created real world banking institutions, a world recognized architecture movement, and an internationally famous movement art, Eurythmy, which won the Paris International Dance Competition in 1976. Truly world-class artists, Saul Bellow and Joseph Beuys, had acknowledged Anthroposophy as a source of their inspiration and worldview. Looking back, one can really state that the number of fruitful initiatives taken by a relatively small number of Anthroposophists — Society membership never reached 60 thousand to my knowledge — is extraordinary. And to these outer initiatives one must add all the inner spiritual work undertaken by these souls. Finally it should be observed that by 2009 the website www.rsarchive.org that makes hundreds of Steiner's lectures and books available free in English and a few other languages was receiving about 17,000 visitors per day.

The full list of individual and group initiatives could be summed — like the cobblers' spare leather scraps that were used by Vidar to destroy the Fenris wolf — and if the sum is sufficient, then one could state that the conditions necessary for a culmination had occurred. Moreover, it is my hunch that by 2002, Rudolf Steiner was on the physical plane and silently active among us. This view arose from studying information found in the little book *Rudolf Steiner's Millennium Prophecies* by Heinz Schoeffler [7], which is the text of a lecture he delivered in 1995. There it is reported that in 1922, Rudolf Steiner stated that he would return in 80 years and in America, in response to a question asked by W. J. Stein. The text speculates whether this meant Steiner would be born in 2002 or be active by that year. After much reflection I decided that the better interpretation is that Rudolf Steiner was active in 2002, in other words, an adult capable of independent action and not an infant or child. The basis for this interpretation is that Rudolf Steiner states to his 1924 *Karmic Relationships* [20] lectures audience that there were less than 100 years to the end of the 20th Century when very significant things would be determined for the future evolution of the earth, and that members of his audience were called upon to participate in these happenings after a relatively short interval between death and rebirth. It would seem strange if Rudolf Steiner would ask such things of his audience and not

²In the last lecture of *The Spiritual Hierarchies and their Reflection in the Physical World* [15, April 18, 1909] Rudolf Steiner shows the central significance of human beings taking initiatives out of their free will in a cosmic context. Humanity is destined to become the tenth hierarchy, the hierarchy of freedom and love. Exercising freedom means taking initiatives and that is why being men-of-initiative is so important, i. e. it exercises the capacity that must be developed if the tenth hierarchy is to come into being!

demand them of himself too.^{3,4}

Putting this together — the sum of many initiatives and the view that Steiner was active among us by 2002 — it is *my tentative conclusion (which means the issue remains an open research question)* that a Culmination did happen around 2002, possibly extending over a few years, a Culmination that was a spiritual event not recognizable to the senses or the intellect bound to the senses. I feel this event was carried out on the earth by Rudolf Steiner and at least some of the figures from Chartres, and, probably, with the unconscious cooperation and collaboration of many anthroposophers. This Culmination accomplished what needed to be accomplished, namely, it introduced something into the spiritual evolution of the earth to help human beings fight off the attempts of ahrimanic beings to possess them, and thereby also possess what Rudolf Steiner calls *Cosmic Intelligence* that had fallen to the earth. «This means — as you can realize — that through *Anthroposophy something must be introduced into the spiritual evolution of the Earth, for all kinds of demonic, Ahrimanic powers are taking possession of men.*» [20, July 19, 1924]

This successful culmination also signaled that the possibility lay open for an extremely important victory over Ahriman. This victory concerns Michael's struggle to regain his dominion over the Cosmic Intelligence. The struggle or battle for dominion over the Cosmic Intelligence commenced in 1879 when Michael's time regency began. A successful Culmination, explained Rudolf Steiner, opens the door to fighting this battle through to victory. «And in the course of the twentieth century, when the first century after the end of Kaliyuga has elapsed, humanity will either stand at the grave of all civilization — or at the beginning of the Age when in the souls of men who in their hearts ally Intelligence with Spirituality, *Michael's battle will be fought out to victory.*» [20, Vol. VI p. 163, July 19,]

*From the above passage I conclude that a successful Culmination is a necessary condition for Michael winning back his dominion over the Cosmic Intelligence. It is my contention that this condition has been met.*⁵

³Another factor played into my reasoning on this issue. Back in 1980 I had a conversation with an older member about when Rudolf Steiner would return. This person said he believed Steiner had incarnated in 1961. When I asked how this member could reach such a conclusion the person stated that he used to put questions to Rudolf Steiner and that until 1961 he always received an answer and then it stopped. This person concluded that it stopped because Steiner was born in that year. By this account Steiner would be 41 by 2002.

⁴It should also be noted that it is the rare exception that a great initiate appears as a public figure. There are a number of reasons for this. Foremost, as Rudolf Steiner states in the *Temple Legend* [19, Dec. 23, 1904] «[T]he Masters, as a rule, are not personages know to history; they sometimes incarnate themselves, when it is necessary, in historical personalities, but this is in a certain respect a sacrifice. The level of their consciousness is no longer compatible with any work for themselves — and preservation of a name does after all involve work for oneself.» Rudolf Steiner worked at the start of the 20th Century as a public figure, but it should not be expected that he would do so again at the end of the 20th Century. A second reason why the great masters do not act publicly is that this exposes them to constant attack by black magicians, as was the case with Rudolf Steiner. A third reason is that a great initiate working in public gives rise to tremendous sensationalism, which must constantly be combated.

⁵For those who remain skeptical I can only offer a variant of Pascal's famous wager fitted to the issue at hand.

What Should the Anthroposophical Society Do After A Successful Culmination?

Steiner stated that the Culmination would coincide with the maximum outer extension of the Anthroposophical Movement. Keeping in mind that the Anthroposophical Movement is a «spiritual current guided by spiritual powers and spiritual forces from the supersensible world» [20, April 16, 1924], it seems the Culmination means that this current's reflection in the physical world reached its maximum extension around 2000-2002. If we try to measure the Movement by the number of members of the Anthroposophical Society (a crude measure for sure) we find that the Movement did approximately achieve an outer maximum in 2002. Steiner's statements about the culmination mentioned in the above section would seem to indicate that 2000-2002 was the peak and that from then on the Society can at best hope to plateau. In fact, membership has declined significantly since then.

This can lead to soul searching within the Society with questions such as, What is the purpose of the Society after the Culmination? In this writer's view, the Society should play a role of significance throughout the remainder of the Michael Age, which means for several hundred more years.

What role is that? It is to maintain a circle of people who can stand in the world for a true and correct understanding of Anthroposophy. To answer this question in detail an understanding of the concept «Occult Brotherhood» [10, June 4, 1909] is useful. Steiner explains this concept by observing that a unique event occurs each time a human initiate discovers for the first time some region of the Spiritual World. He speaks of a first virginal insemination of the faculty for this beholding. Once this has occurred, any other initiate seer, wishing to find his way to this region, must acknowledge the older brother who first discovered it. At a mundane level this is the law of the occult footnote. At a deeper level I suspect it can be likened to what Rudolf Steiner describes in *The Fifth Gospel* [17, Oct. 2, 1913] where he tells how he had to go through the soul of Peter to behold certain events connected with the time of Golgotha and its aftermath. In other words, it is my interpretation of the Law of Occult Brotherhood that to experience the region, first discovered by another seer, a seer must come into a special relation with the first impulse for seeing this phenomena, perhaps by connecting with the original seer's image in the Akashic Chronicle. In any case, Steiner states that this law requires subsequent seers and initiates to acknowledge the first who had had the experience.

With this concept in mind, consider that Rudolf Steiner was one of the greatest explorers of the spiritual world in the history of mankind. Vast, previously uncharted regions were discovered and mapped out by his great seership. These discoveries are memorialized in over 360 volumes of his works. And certainly there are many things he discovered that are not recorded in his collected works. This means that any other occultist who wants access to these regions must acknowledge Rudolf Steiner. And such acknowledgement probably would prove awkward, heretical, or worse for some occult groups. These groups may well try to get around the problem by trying to «own» Rudolf Steiner, i. e. to identify him as part of their organization. Two examples come readily to mind.

One example of this problem is laid bare in Sergej Prokofieff's two works on Tomberg. [4, 5] The recent article by T. Meyer *Tombergs Tarotwerk als <katholisch-kirchliches*

Politikum [2] in the November 2010 edition of *Europaer* is also instructive. It shows the previous Pope with a copy of Tomberg's tarot book on his desk!⁶

What does all this have to do with the Anthroposophical Society? It is this writer's hypothesis that there exist organized, powerful groups in the world who possess real occult knowledge and who know Steiner's significance better than many Anthroposophists. Some of these groups may have an interest in being able to represent Steiner as their own while distorting certain aspects of his occult teaching. For the rest of the Michael Age, it would be helpful to Michael that a strong Anthroposophical Society, *dedicated to a true and faithful understanding of Rudolf Steiner's discoveries*, exist in the world as a bulwark against misrepresentation of Rudolf Steiner and the spiritual world he so painstakingly described for us. This to my mind is a key role a strong Society could play even though, from what was said above, this Society is not likely to grow beyond its 2002 peak.⁷

In addition to groups with occult knowledge interested in claiming Steiner and his legacy as their own, there exist organized occult groups who systematically distort key esoteric realities. Probably the most blatant is the claim of Alice Bailey and her Tibetan inspirer that Christ will return in a physical body. (See Prokofieff's important volume *The East in the Light of the West*. [6]) Earthly civilization needs a strong Anthroposophical Society to stand for the truth against distortions of this type as well.

The existence of a group of human beings who dedicate themselves to entering the spiritual world through correctly thinking about the nature of the spiritual world is a first step in Michael's battle to regain his dominion over the Cosmic Intelligence. This step constitutes what Rudolf Steiner calls the «first penetration of the earthly intelligence by the spiritual sword of Michael.» [20, p. 177 Vol. VI, July 20, 1924] The position taken by this writer is that this first penetration achieved sufficient depth and breadth by the end of the 20th Century, when a successful Culmination occurred. This writer surmises that the second step — the second penetration — will take Michael's sword into hearts beyond the warmth boundary of the Society. Steiner stated that the Society must thrive until the end of the Century is reached [20, p. 173, Vol. VI, July 20 1924] but after the end of the Century the Society could continue to play an important role as I have tried to explain above.

Is my Culmination Hypothesis Falsifiable?

«If it is possible to work in this way, in the way predestined by Michael, then Europe and modern civilization will emerge from decline. But verily in no other way than this!» [20, July 19, 1924] So a successful Culmination will allow civilization to emerge from decline.

⁶Another example comes from the writings of the late John Sterling Walker, an atavistic clairvoyant who caused a sensation among U.S. members of the Anthroposophical Society. Mr. Walker maintained, in writing, that Rudolf Steiner had brought death and destruction upon himself and chaos into the Anthroposophical Society by allowing women to be priests of the Christian Community. According to Mr. Walker this «mistake» would have been avoided had Steiner known of the works of Joseph Smith, the founder of Mormonism. Walker was a Mormon and there was concern among some Anthroposophists that he might have been reflecting the views of the Mormon leadership, but there is no substantiated evidence supporting this concern.

⁷Of course it is possible that the Society could outpace its 2002 numbers by turning itself into something other than what it ought to be, according to the impulse of its origins. But to this writer, this would not represent a true expansion of the real Society.

Success means certain life giving impulses are to flow into civilization from the event of the Culmination. Over time these should take root manifesting in a revival of civilization. One might picture this new impulse as the seeds of the lodgepole pine (*Pinus contorta*) that germinate in fire, the fire being the conflagration of civilization that follows from the dominant materialistic thinking. If the seeds do not sprout on the burnt landscape, then the hypothesis is falsified!

The difficulty in evaluating the actual condition of civilization is that our reality has taken on two separate dimensions. On the one hand, there is what is being called a meta-reality created by mass media whose intention is to manipulate perceptions in a direction favored by the beings behind this media. It is my contention that most of the human beings who direct this meta-picture are people possessed by ahrimanic spirits. (More on this in the next section.) On the other hand is the actual reality of the world of the senses and the reality in higher worlds. The question one must ask to determine if the hypothesis is false concerns what is really happening in the sense world and the higher worlds and not what is happening in the ahrimanicly induced meta-reality.⁸ Indeed, the ability to differentiate these two realms is part of what is necessary to lift civilization from decay.

With these thoughts in mind let us turn to the idea of the Cosmic Intelligence itself.

II. About the Cosmic Intelligence

The idea of the Cosmic Intelligence is not so easy to describe or grasp. Rudolf Steiner's explanation starts by contrasting how ancient men experienced thought life and how it stands with modern men. He points to the 9th century as a turning point in the nature of the thought experience. Prior to the 9th century, men viewed themselves as beings of feeling and will into whom rayed inspired thoughts. Starting with a few scattered individualities in the 9th century, men began to have the sense that they created their own thoughts. Scotus Erigena (810-877) is an early example of a man who experienced himself as a thinker. As time progressed, more and more human beings came to the view that they produced their own thoughts. By the time of the Scientific Revolution this was almost universal experience for western people. As the fruits of the Scientific Revolution spread around the world, so, too, did the sense that the individual produced his own thoughts.

During ancient time when men felt thoughts were inspired into them, it was the case that the Archangel Michael, working from his home on the Sun, was the true regent of the Cosmic Intelligence. Then came the time when «This Thought-content gradually fell away from Michael. And if we look into the spiritual world we see that the descent of the Intelligence from the Sun to the Earth is accomplished by the 8th Century AD. In the 9th century, men are already beginning, as the forerunners of those who came later, to unfold

⁸As an example of what is really happening let me relate what I experienced on my recent visit to Hot Springs, Arkansas. By chance I met a young man and we entered into conversation. He asked me what I did and I explained that I was retired and spent my time lecturing on the life and works of Rudolf Steiner. He replied that he was a Biodynamic gardener and proceeded to tell the story of how he came to be a biodynamic gardener. He had been doing organic gardening and knew nothing of Rudolf Steiner or Biodynamics. At a certain point of time he was having trouble with assassin bugs. While trying to deal with them he had a vision in which a man with a beard came to him and said, «My name is Rudolf Steiner and you can get rid of these bugs with diatomaceous earth!» This fellow told me he looked into the name «Rudolf Steiner» and discovered Biodynamics!

their own, personal intelligence; intelligence begins to take footing within the souls of men.» [20, August 21, 1924, Vol. VIII]

The fall of the Cosmic Intelligence and human beings becoming thinkers was necessary in world evolution because only thinking men and women could become free beings capable of love. The necessity is connected with the fact that the overarching mission of the earth is to produce a cosmos of love just as the Ancient Moon evolution brought about a planet of wisdom. (See Steiner's *Occult Science*. [16])

But the fall of the Cosmic Intelligence brought great risks to evolution. As men took hold of the intelligence in their heads, Ahriman and his minions found an opening through which to take control of the intelligence and put it to use for their own purposes. If Ahriman should manage to gain full control of the Cosmic Intelligence, the earth would not achieve its goal of becoming a cosmos of love.

After the Cosmic Intelligence left the Sun, Michael was unable to intervene in the fate of the Intelligence until 1879. This was the year when Michael's time regency commenced, a regency that will last between 300 and 350 years. [20, August 8, 1924, Vol. III]

To gain a better understanding of the nature of this crisis, it is useful to probe more deeply into the nature of the Cosmic Intelligence. Rudolf Steiner points out that at the time of Aquinas, the planets and stars were spoken of as intelligences. Aquinas referred to an ancient tradition that spiritual beings resided in the planets and the stars. Steiner states: «*What is Intelligence? . . . <Intelligence> means the mutual relationships of conduct among the higher Hierarchies. What they do, how they relate themselves to one another, what they are to one another, — this is the Cosmic Intelligence. And since as human beings we must first consider the kingdom that is nearest to us, concretely speaking the Cosmic Intelligences will be for us the sum-total of the beings of the Hierarchy of Angelio. If we are speaking concretely we cannot say <so much Intelligence>, but rather <so many Angelio>. That is reality.*» [20, August 8, 1924, Vol. III] As an example of the hierarchies working together, collaborating, consider the cooperation of the Seraphim with the Spirits of Personality on Ancient Sun that led to the «first beginnings of man's present glandular organs.» [16, Chapter 4]

The fall of the Cosmic Intelligence to earth may thus be equated with the descent of a host of angelic beings to the earth. At the same time another host remained on the Sun with Michael. This constituted a split in the Cosmic Intelligence. [20, August 8, 1924, Vol. III] As I understand it, the Angels who descended to earth made it possible for men to produce their own thoughts. For men to be able to think in freedom, it was necessary that the thought content remain shadow like, without force, so that men could manipulate thoughts at will and even arbitrarily. Rudolf Steiner explains this in the following words: «All the representations and ideas that are related by the mind to an outer sense reality are inner spiritual experiences, whose *life* has been suppressed. In all our thoughts about an outer world of the senses, we have to do with deadened representations. And yet the life of the representations is not just annihilated; rather it is disjoined from the area of consciousness but continues to subsist in the non-conscious providences of the psyche.» [9, p. 39] Rudolf Steiner further explains that this suppression of the life of representations is brought about by the sense impressions that «benumb» the thoughts.

The Hierarchy of Ideas

It is important to realize that the thoughts we manipulate in our consciousness may be categorized as Steiner already did in his youthful production *Goethe's Theory of Knowledge*. [24] The ideas corresponding to the dead world are the simplest. A crystal can be described as a surface bounded by planes. A triangle, understood in all its variations, can be thought as a red, a blue, and a yellow point moving about on a plane. Rising to the living world we must be able to think the primal plant of Goethe, a form ever moving and at each moment showing a possible plant that *could* exist in reality, if it did not *actually* exist. This idea of the primal plant moves with the rhythm of Goethe's famous sequence of metamorphosis through six stages of alternating contractions and expansions. Beyond the ideas of living beings, we reach the idea of the animal with its ensouled life that participates in pleasure and pain. Fully thinking the thought of the archetypal animal requires a significant development of the soul's capacities.

At a higher level still is the concept of the human being. This idea is different from all other concepts that apply to outwardly visible things. Of other visible things, Steiner explains in his *Philosophy of Spiritual Activity* [22] that the concept of their essence is separated from their perceptible part by the human being's constitution. The eye gives the visible percept, the ear the audible one, etc. The idea of the object — its spiritual essence — must, however, be found by the intuitive power residing in thinking. When the knower dives down into the world of ideas and finds the corresponding concept of the essence of a sense percept, he unites percept and idea creating knowledge. But of the sense perceptible human being the idea of his essence is not to be found in the world of ideas unless the person has created that idea for himself! This is the idea of himself as a free spirit. This idea of the individual as a free spirit is a very dynamic idea capable of endless growth and transformation. Ideas beyond the rank of the free human spirit are those of the hierarchical beings such as Angels and Archangels. Add to the mix the ideas of the elemental beings, and the set of ideas that exist is further enlarged.

As the eye of our thinking brightens we become clairvoyant. Then we can enter the spiritual world where beings are ideas and among the idea beings is the idea of our own self. The relation, the protocol among these ideas is a way of conceiving the Cosmic Intelligence.

Further illumination of this domain of thought is found in the mind-expanding ideas Steiner introduces in his lectures of 1911, *The Wonders of the World*. [12] He explains there that in ancient times the idea of the physical body incarnated as a human being who walked upon the earth with the name Pluto; the idea of the etheric body walked the earth with the name Poseidon; the idea of the astral body walked the earth as Zeus. Further, the idea of the human ego itself incarnated and walked upon the earth as Dionysus and then later incarnated as Plato and again later as Steiner's teacher Schroer. Similarly, each human individual is an idea in the spiritual world that incarnates and walks upon the earth, a dynamic idea capable of endless metamorphosis and development. When these ideas incarnate, it is as if they turn themselves inside-out like a glove. (See *Secrets of the Threshold* [23], to see Steiner's description of the human being entering the Spiritual World and discovering that he is himself an idea among idea beings.) All these, and other ideas, too, are part of the Cosmic Intelligence, which fell starting with the 9th Century.

When the human being is on earth he turns himself inside-out compared to his existence in the spiritual world. On earth, he has about him the perceptible counterparts of other ideas, turned inside out, and manifesting in the kingdoms of nature and as other human beings. From the time of the fall of the Cosmic Intelligence, the human being on earth also holds shadowlike pictures of some of these percepts in his consciousness.

Possibility of Possession in Modern Times

The fall of the Cosmic Intelligence entailed the possibility for human beings to manipulate these classes of ideas as if they were inert labels and to experience themselves as thinkers. (This is a hard idea to penetrate, as it is highly reflexive, like <thinking about thinking>, or in mathematical set theory where issues arise like <the set of all sets that do not contain themselves>.) In this way human beings gained their freedom. This possibility was brought about by the fall of the Cosmic Intelligence, which entailed a certain part of the Angelic kingdom descending from the Michaelic realm.

The angelic beings that had descended to earth played their role in the appropriate manner, with rare exceptions, until the around the end of the 19th century. Then something changed. Instead of allowing the benumbed thoughts to give rise to shadow images that left men free, some of these angels began to violate men. «[A]t certain times, when human consciousness was impaired and dull, [the fallen Angels] incorporated themselves and worked on earth. A large number of angels refrain and hold themselves aloof; but those who by their karma as Angeloi stand nearest to the Ahrimanic powers, do not hold back; at certain times they incorporate themselves in men; they dive down into human beings.» [20, August 8, 1924, Vol. III] Further, Steiner states: «Above all when the soul-spiritual is highly gifted and is yet firmly fastened in the body, then especially it can be exposed to Ahriman. Precisely in the most gifted of men does Ahriman find his prey, — so as to tear the Intelligence from Michael, remove it far from Michael. At this point something happens which plays a far greater part in our time than is generally thought. The Ahrimanic spirits, though they cannot incarnate, can incorporate themselves; temporarily they can penetrate human souls, permeate human bodies. In such moments the brilliant and overpowering spirit of an Ahrimanic Intelligence is stronger than anything that the individual being possesses, — far, far stronger. Then, however intelligent he may be, however much he may have learned, and especially if his physical body is thoroughly taken hold of by all this learning, an Ahrimanic spirit can for a time incorporate itself in him. Then it is Ahriman who looks out of his eyes, Ahriman who moves his fingers, Ahriman who blows his nose, Ahriman who walks.» [20, August 4, 1924, Vol. III]

This seems to mean that some of the ideas — whom we have seen are beings — cease to behave according to the proper protocol of Cosmic Intelligence, and begin instead to dominate the human idea, who is incarnate on the earth and relating himself to other ideas in consciousness. Specifically, these ideas suppress the human ego and put themselves in his place and then organize thinking according to their inclinations.

Rudolf Steiner identified Nietzsche as one who, in his later life, was possessed by Ahriman. Nietzsche gives a chilling account of his experience⁹:

⁹*Ecce Homo*, Chapter titled «Thus Spake Zarathustra», Section 3.

With the smallest residue of superstition in himself a person would in fact become the naked representation, the naked mouthpiece, the medium. The revelation of an idea that occurs suddenly with undesirable certainty and firmness, something becomes visible and audible, something that shakes one to the core and blows the mind. This simply describes the state of affairs. One hears and does not seek; one takes; one asks not who gives it; as a flash of lightning it illuminates one's thoughts with necessity and without hesitation. I never had a choice. . . A being completely other than oneself and with the distinctive consciousness of being a host. Fine shudders running down the spine to the feet. Everything proceeds in the highest degree of unfreedom but in a storm of feelings of freedom, of absolute power, of divinity. . . This is my experience of inspiration.

It is worthwhile to contrast Nietzsche's ghastly experience of possession with a passage from the foreword to the first edition of Steiner's *Philosophy of Spiritual Activity*. [22] «This book, therefore, conceives the relationship between science and life, not in such a way that man must bow down before an idea and devote his powers to its service, but in the sense that he masters the world of ideas in order to use them for his *human* aims, which transcend those of mere science. One must be able to confront an idea and experience it; otherwise one will fall into its bondage.» In the language of this passage from Steiner, Nietzsche fell into the bondage of an idea. Nietzsche speaks of being the «naked mouthpiece» for «the revelation of an idea» and Steiner identified the situation as one of Ahrimanic possession, i. e. possession by a fallen angel whom Ahriman utilizes.¹⁰

Certain human beings and certain Angelic beings are insulated — though not completely beyond danger — from falling into the tragic situation described above. These are the men and Angels who participated in the great spiritual, super-earthly school of Michael that lasted some 300 years from the 15th into the 18th centuries and in the great super-earthly cosmic ritual at the level of Imagination that lasted for decades from the end of the 18th and through the first half of the 19th centuries. In this school, Michael taught that the possibility of the good gods influencing life on earth had waned but the vista of the ancient mysteries remained. He taught the content of all the great mysteries of the past in this school and showed how, in the past, divine inspiration guided human civilization. The men who participated in this school incarnate with a looser connection between the body and the soul-spiritual element. Other men are very firmly anchored in their physical bodies and, when they are also very intelligent, they are at risk of falling into the situation described.

Michael's battle to regain control of the Cosmic Intelligence, or, in other words, to bring the Angels who have fallen to the earth under his solar regency, thus concerns the possibility of men being able to continue their human evolution as opposed to becoming essentially tools for the self expression of ahrimanic angels.

The men who would serve Michael must learn to relate themselves in a new way

¹⁰It is worth noting that much of what is going on in the modern world, in finance, in politics, in economics, etc. which appears so desperate and terrible to a soul that thinks with heartfelt feelings for the destiny of humanity, much of this becomes comprehensible when we understand that it is being brought about by human beings who are possessed by Ahrimanic spirits. It is the working of these spirits that is bringing about these things.

to the Cosmic Intelligence, something they can learn by comprehending how Michael himself relates to it. «Michael is not the least concerned with the personal quality of Intelligence. It is only for men that the temptation is ever present to make his Intelligence personal after the pattern of Ahriman. Truth to tell, Ahriman has a most contemptuous judgment of Michael. He thinks Michael foolish and stupid, — stupid, needless to say, in relation to himself. For Michael does not wish to seize the Intelligence and make it personally his own. Michael only wills, and has willed through the thousands of years, nay through the eons, to administer the Pan-Intelligence [another name for the Cosmic Intelligence]. And now once more, now that men have the Intelligence, it should again be administered by Michael as something belonging to mankind — as the common and universal Intelligence that benefits all men.» [20, August 1, 1924, Vol. III]

Rudolf Steiner explains that the sole purpose of the Michael Time Regency that commenced in 1879 is to help men find their way to this new relationship to the Cosmic Intelligence. [20, July 19, 1924, Vol. VI] The relevant passage includes the phrase «in order that men may be thinkers and at the same time truly spiritual.» It is for this that Michael devotes his time regency. It follows that it is exceedingly difficult to be both a thinker and a truly spiritual being. The situation of those people who participated in the great Michael school with respect to intelligence is thus quite complex. «These souls, who as I told you partook in those spiritual preparations . . . come down to earth, devoted still with their deepest inner striving, to Michael, to his sphere. And yet, in accordance with the principles of human evolution, they must receive the personal and individual Intelligence. The result is a split, a division which must, however, be solved by spiritual development. [And the first step of this development is to awaken to spiritual perception of the astral world, which means to develop the first stage of clairvoyant perception, called Imagination by Rudolf Steiner, which operates simultaneously with the ordinary waking consciousness.] They, in their individual affinity, must come together with what the spiritual worlds are bringing down to them in the present age of Intelligence. Those, on the other hand, whose Angels fell away (which is of course connected with their karma, for the Angel falls if he is connected with a human karma that is according to this) — they receive their personal Intelligence as a complete matter of course. This means that it works in them automatically, through the bodily nature. It works in such a way that they think, think cleverly, but are not fully and deeply and humanly concerned in what they think.» [20, August 8, 1924, Vol. III]

The World of Color and the Painter's Path Illustrate The Right And Wrong Use of the Cosmic Intelligence

The nature of that spiritual development that can solve the split in the souls of the Michaelites can be illuminated by the painter's path of inner schooling as developed by Rudolf Steiner and articulated by Gerard Wagner. Wagner's contemplation of Steiner's training sketches reached a remarkable conclusion about the nature of color that can be described with a specific example. Paint on a horizontal piece of white paper starting with a yellow circle of paint near the center that expresses the gesture of yellow, i. e. deep yellow at the center and growing steadily weaker as it rays out. Then add violet, warm red, and finally blue, one at a time. If you follow the *will of the colors* you will paint a sunrise because

the colors will guide you to it! Rudolf Steiner's first training sketch illustrates this. More generally, if you use white paper oriented in a particular direction and apply a sequence of colors following the will of the color, then every time you execute that particular series of actions the same picture will arise, i. e. the colors want to paint a specific image if they are applied in a certain way. Of course, there will be variations on the theme but the same theme, e. g. sunrise, will arise. To paint something else is to be arbitrary and to work against the will of the colors. The painter's path is to learn how to follow the will of the colors.

This law of colors (or will of the color beings as ideas) is a subset of the Cosmic Intelligence. The analogy can help us understand the general case. Think of consciousness as the paper, thoughts as the colors, and thinking as the painter. By analogy, if a sequence of thoughts is introduced, it is its will to move in a certain direction. For example, if the thoughts contemplated concern the ordering of human social life, then out of the nature of the thoughts themselves the idea of a threefold social order will arise, just as the sunset arises from the color sequence above described. The ordinary type of thinking, where the life in the ideas is suppressed, reduces the thoughts to benumbed media that can be arbitrarily manipulated and therein lies the possibility of freedom. Finding the way back to the universal Cosmic Intelligence that works in the interest of humanity is the thinker's training path. It means that the arbitrary life of thought must die so that the universal life can arise. This is the secret of the Green Snake in Goethe's Fairytale [1]; that it must die so the greater life can begin.¹¹

An experience of a now deceased acquaintance of this writer helps further clarify the nature of a human being whose thought life is in accordance with the Cosmic Intelligence. Lisa Monges knew Steiner when she was a teenage girl, as he was a regular guest to her family home in Germany. I once asked her what it was like to talk with Steiner. Lisa said she tried to avoid it. When he looked at you, she said, you felt as if the whole of the hierarchies were looking at you. She continued, I felt that it was not right to have the consciousness of the whole cosmos focused on my simple concerns. It was an overwhelming experience! Lisa's experience reveals what it is like to be in the presence of an initiate whose thinking is no longer arbitrary, whose thoughts follow in the proper cosmic sequence in response to the phenomena that enter his consciousness.

Hopefully, this brief description makes clear that the direction of human evolution requires more and more human beings to bring their personal intelligence into harmony with Michael's rulership of the Cosmic Intelligence. This means going at least part way along the path taken by the Green Snake in Goethe's Fairytale.[1] It might appear that this amounts to sacrificing one's individuality to the whole. Rudolf Steiner explains to the contrary with an interesting analogy in *Theosophy* [14]. Imagine that each one of us is a circle. Uniting with the Cosmic Intelligence would be equivalent to making all the radii equal and superimposing all our circles. But, explains Rudolf Steiner, each circle retains its unique color — we are unique individuals co-striving for the true evolution of

¹¹Steiner states ordinary consciousness is maintained simultaneously with Imaginative consciousness. When the human being has entered the Imaginative world in a healthy way the freedom inherent in normal thinking is still present. It is this writer's understanding that once one has entered the Imaginative world one chooses out of this freedom to move in the direction guided by the Michaelic Cosmic Intelligence. This is a direction consistent with the collective will of the thought beings, among whom is one's own thought as a free spirit.

humanity.¹²

Human Beings Must Awaken and Choose Between Michael and Ahriman

The battle for the Cosmic Intelligence can therefore be put in these terms. If Ahriman achieves total victory, then all human beings will become slaves to an Ahrimanic order. This would mean that Ahriman and his minions impose their arbitrary will on the ideas — among whom number the human spirits — and then instead of a true cosmic harmony created out of the combined voices of all the diverse idea beings speaking forth their true nature, there would arise the dull roar of ahrimanic spirits who violate the individual voices of the choir of ideas. Instead of a sunset arising, a black smudge would appear on the paper. Expressed in more outer terms, what would arise would not be humanity evolving toward Jupiter evolution but human sheaths being harvested and the eighth sphere created.¹³

The risk of such catastrophe has been significant since the end of the 19th Century. It was at that time that ahrimanic beings commenced, in earnest, to violate men, taking over their thoughts and possessing them — when thoughts did not always remain mere shadows allowing themselves to be manipulated arbitrarily by the human ego. [11, August 22, 1922, pp. 34-36] This is a complex idea and difficult to penetrate. The shadow thoughts are the reflection of beings — Plato's story of the cave is a helpful analogy. [3] Some of these thoughts are the fallen Ahrimanic spirits. The human thinker himself is a thought. The <rules> that have allowed human beings to become free required all the thoughts to behave as benumbed entities that the human being could manipulate without resistance. This manipulation could either be according to the real content of the thought — if the human being knew how to think and would think according to his true understanding of the ideas — or it could be quite arbitrary, ignoring the content or will of the ideas. The rules started to breakdown at the end of the 19th century. Some of these ideas — fallen ahrimanic angels — then started possessing human consciousness. This, I understand, can be described as one idea — that of the ahrimanic spirit — overpowering the idea of the human thinker. This act is already an arbitrary and ahrimanic use of the Cosmic Intelligence. The real solution to this tragic situation is that human beings intentionally develop their consciousness to the next stage — Imaginative consciousness — and win the Cosmic Intelligence for Michael's dominion. In this consciousness, the ideas are no longer benumbed, and they follow the true will of the Cosmic Intelligence. A kind of

¹²On October 25, 1915 (*The Occult Movement in the 19th Century* [18]), Rudolf Steiner characterized the struggle for the Cosmic Intelligence in slightly different language. There he explained that the course of human evolution would lead to what he called «the objectification of intelligence.» This would occur by the sixth post Atlantian Epoch. «The human intellect will have a much more objective power than is the case now. Mankind is already approaching this more objective intellectual life. Evidence may be seen on every hand and I have spoken of the matter in many lectures. A life of soul is approaching of which it may be said that the intellect will be outspread as a power to which men must submit — as a power working objectively in a realm outside the souls of men.» He continues in this lecture to speak of Ahriman's attempt to gain possession of this objectified intelligence of humanity.

¹³There are seven legitimate spheres of the earth's evolution: Saturn, Sun, Moon, Earth, Jupiter, Venus, and Vulcan as Steiner describes in his *Occult Science*. [16] In *Occult Movement in the 19th Century* [18], Steiner describes the illegitimate eighth sphere that is being created by Lucifer and Ahriman. Their intention is to divert the further development of the earth into the eighth sphere.

Ahrimanic clairvoyance can also develop, but with this, the human agent is no longer active, no longer in charge. In this case, the human agent is suppressed and can, at best, be an onlooker who beholds the ideas, including his own, being violated.

Human beings really need to awaken and decide between Ahriman and Michael. If Michael succeeds and wins back his dominion over the Cosmic Intelligence, which can only happen if brave human beings fight for his dominion in their hearts, then that part of mankind that chooses Michael will continue on the path toward a cosmos of love. Those who reject it start on the tragic path of the evil race described by Rudolf Steiner in the lecture of June 24, 1908 from *The Apocalypse of St. John* [13]

The Culmination is connected with the possibility of Michael winning back his dominion over the Cosmic Intelligence. The passage quoted at the end of the previous section makes clear: successful Culmination is a necessary condition for Michael's battle for the Cosmic Intelligence to be fought out to victory. The initial struggle was to ensure that those who were with Michael in the great supersensible School manage to find a Michaelic relationship to thinking. A second phase will involve helping those human beings who did not attend the school.

Christ: The Lord of Karma & The Cosmic Intelligence

An important thread in the theme of the Cosmic Intelligence is the relation of beings who bear karma to the Christ Being, who now works in the atmosphere of the earth in the form of an angel, the Etheric Christ. This Etheric Christ is the Lord of Karma [21, Oct. 7, 1911]. For the karmic will — inherent in each being that bears karma — to come about means that the beings in question come into a proper relation with the Lord of Karma. The set of relationships between the Lord of Karma and each set of people who have karma to work through is a subset of the Cosmic Intelligence.

Rudolf Steiner explained that as a result of the ahrimanic influences on the Cosmic Intelligence, karma has come into disorder. The ahrimanized angels refuse to carry out their duties in connection with karma. These duties can be described thus: when karma between two human beings requires adjustment, the angels of the two people must first meet and arrange the details. The Lord of Karma oversees the arrangements so the karma is worked out in the way most beneficial to the human community. The ahrimanized angels refuse to follow the will of the karma — the will inherent in the human beings with whom they are connected — and thus fail to guide the karma on its true path. «Disorder came into the karma of present-day humanity. In the following lives on earth the experiences of men were no longer all of them rightly coordinated with their karma. This is the chaotic element in the history of recent times. This has brought into the history of recent times more and more social chaos, chaos of civilization; and the disorder that has come into human karma can find no end. For a split has taken place in the Hierarchy of the Angeloi belonging to Michael.» [20, August 8, 1924, Vol. III]

Rudolf Steiner goes on to explain that Michael is bringing order to the karma of those who go with him. Indeed, he states that what unites members of the Anthroposophical Society is that they are bringing order into their karma which can be a messy process. Steiner states: «If [a member] notices in the course of his life that he is entering here and there into relationships that do not conform to his inmost impulse, — relationships, per-

haps, diverging in one way or another from what we may call the true harmony as between good and evil, — if he has this on the one hand, while on the other hand he has constant impulses to press forward in the Anthroposophical life, — the fact is that such a man is striving back again to his real karma. He is striving once more to live and express the real karma. This is the cosmic ray that pours through the Anthroposophical Movement, clearly perceptible to him who knows. It is the restoration of the truth in karma.» [20, August 8, 1924, Vol. III]

The restoration of the order in karma apparently amounts to Michael at least temporarily reestablishing his dominion over the relevant angels lasting for the time required for the karma to be brought back into order. While this dominion is reestablished, the beings who constitute the Intelligence will again comport themselves appropriately to one another. Then the angels who have to do with the karma of particular individuals will act according to the true will of these ideas — who are men — and according to the will of Lord of Karma Himself. Then these men will be able to enact the deeds that bring order to their karma.

As a successful Culmination is a necessary condition to Michael fighting his battle to regain dominion over the Cosmic Intelligence, it follows that a successful Culmination is a necessary condition for order to be restored to earthly karma.

Before ending this section it should be observed that keeping the Anthroposophical Society at a plateau — i. e. its membership not falling precipitously now that the Culmination is complete — is also important for bringing order into karma. Keeping the Anthroposophical Movement as large and lively as possible for as long as possible would continue the existence of a group of people who are particularly focused on bringing order into individual karma. This is another answer to the question of why the Anthroposophical Society should be continued after the Culmination.

Complete or Partial Michaelic Victory?

From the above it appears that human beings must come into a true relation to the Lord of Karma, the Christ, in order for their karma to come into order. Free will ultimately determines whether a human being comes to a true relation to Christ. To the extent that certain human beings and their angels refuse to establish this true relationship, they will fall out of the proper course of earth evolution. It is *not necessary* for any human soul to fall out of evolution but those who do will become part of what Steiner labels the «evil race» in his 1908 lectures on the *Apocalypse of John*. [21] If some human souls join this evil race, this would appear to mean that certain of the beings of the Cosmic Intelligence cease to be true to their own nature — i. e. human beings who violate the law of their own karma, who, in turn, are violated by their ahrimanized angels.

Were this to happen, something vital would be lost to the whole of evolution. To put it in perspective, suppose the will in the color blue ceased to function. Then a painter would be unable to find this will when he painted that color and a kind of chaos would emerge in the world of images. Paintings that did not use blue would still have an inherent meaning, but if blue were introduced, something peculiar would emerge. More generally, it would be as if certain concepts lost their essential meaning; then when thinking tried to pursue a path through ideas that included the lost concepts, a kind of hole would emerge.

Thinking would need to proceed with the subset of ideas that had retained their relation to their meaning. Such a state of affairs might be described as a partial victory of Michael, wherein he regained his dominion over only part of the Cosmic Intelligence. This would clearly represent a loss to evolution, as each concept (like each color) is important.

From this perspective, the challenge facing human beings who are awake to the state of affairs, is to do all in their power to see that as much as possible of the Cosmic Intelligence is brought back into Michael's domain. Steiner presents a meditation of sorts in the context of a discussion of how Ahriman would possess human beings and write brilliant books through them, »[S]o the picture of Michael in a new form may inspire each single Anthroposophist — Michael standing there within the hearts of men, beneath his feet the production of Ahrimanic authorship.» Working with such a meditation is one thing individuals can do in support of Michael's battle.

In trying to grasp how such a meditation might spread through the Cosmic Intelligence, my thinking was led to an unusual concept found only once in Steiner's complete works, in the lecture of March 26, 1918. [8] In this lecture, Rudolf Steiner describes how, during our earthly life, we have our self-identity through possessing our unique physical and etheric bodies. After death we lose these and merge into all the other beings in the spiritual world. It is as if all the beings in the world were inside us, as if they were speaking in us making it difficult for us to distinguish our own self from the other beings. This problem is overcome by what Rudolf Steiner calls our unique «starry structure» that takes the place of a physical and etheric body during our time between death and rebirth. In that time, we are uniquely associated with a set of Angels and Archangels, a set of several hundred such beings, and this set constitutes our starry structure. Another human being might have the same set of beings but one, i. e. his set is identical to ours except for one Angel who is in our set and not in his, and *vice-versa*. Evidently the relationship between our starry structure — the several hundred angels and archangels uniquely assigned to us — and ourselves is part of the Cosmic Intelligence. It occurred to me that meditating upon Steiner's image of Michael standing within the hearts of men would help bring the Cosmic Intelligence into order among the beings of our starry structure. The order in our starry structure might then be communicated to other peoples' starry structures through the beings common to both. To this writer's mind this idea is a fruitful meditation.

Conclusion

This presentation has attempted to shed light on two great questions of our time. First, did the Culmination at the end of the 20th Century occur? Second, what is the Cosmic Intelligence and how does it stand with Michael's battle to regain his dominion over the Intelligence. It is my tentative research conclusion that a successful Culmination did occur at the end of the 20th Century. The factors that brought this about were the many free initiatives taken by Anthroposophists during the course of the 20th Century on the one hand and, on the other, a hidden ritual event carried out by Rudolf Steiner and the great masters of Chartres who are physically incarnated but acting from behind the scenes.

My road to these tentative research results focused on two important passages in Steiner's discussion of the Culmination which led me to realize that what he intended as a Culmination would not lead to a further expansion of the Anthroposophical Society and

Movement but rather to their maximum outer extension in Earthly civilization.

Appendix

Key Quotes From *Karmic Relationships* [20] Regarding the Culmination

- Vol. VI p. 160, July 19, 1924: «For according to the agreement reached in the heavenly conference at the beginning of the thirteenth century, the Aristotelians and Platonists were to appear together working for the ever-growing prosperity of the Anthroposophical Movement in the 20th Century, in order that at the end of this century, with Platonists and Aristotelians in unison, Anthroposophy may reach a certain *Culmination* in earthly civilization. If it is possible to work in this way, in the way predestined by Michael, then Europe and modern civilization will emerge from decline. But verily in no other way than this! The leading of civilization out of decline is bound up with an understanding of Michael.»
- Next Paragraph: «This means — as you can realize — that through Anthroposophy something must be introduced into the spiritual evolution of the Earth, for all kinds of demonic, Ahrimanic powers are taking possession of men.»
- Vol., VI p. 163, July 19, 1924: «And in the course of the twentieth century, when the first century after the end of Kaliyuga has elapsed, humanity will either stand at the grave of all civilization — or at the beginning of the Age when in the souls of men who in their hearts ally Intelligence with Spirituality, Michael's battle will be fought out to victory.»
- Vol. III August 8, 1924: «[A]t the end of the 20th Century, . . . at the Culmination point the greatest possible expansion of the Anthroposophical Movement will be attained.»
- Vol. VI, July 20, 1924: Speaking of the ahrimanic art of printing, which nonetheless must be used by Anthroposophers, «[If we Anthroposophers do not make use of printing] we should be delivering up the art of printing to the most powerful enemies of the Michael wisdom; we should be making it impossible for our anthroposophical work to thrive, as thrive it must, until the end of the century is reached.»
- Vol. VIII, August 14, 1924: «For they will appear again at the turn of the 20th/21st century — *therefore in less than a hundred years* — in order to carry to full and culminating effect what as Anthroposophists they are able to do now in the service of Michael's dominion.»
- Vol. III, August 3, 1924: «Michael insists that his dominion shall prevail at any cost. Michael is a spirit filled with strength and he can only make use of thoroughly brave men, men full of inner courage.»
- Vol. III, August 1, 1924: Michael states: «I am the ruler of the Intelligence, and the Intelligence must be so ruled that there shall not enter into it any illusions nor false fantasy, nor anything that would restrict the human being to a dark and vague and cloudy vision of the world.»

Important Information from Schoeffler Book [7]

Rudolf Steiner's Millennium Prophecies, a lecture given June 12, 1995 in Stuttgart by Heinz Herbert Schoeffler, MD, published by Henry Goulden in the UK

- Rudolf Steiner said: p. 9: «People will rage against this [developing Christ Impulse]. Confusion and devastation will prevail when the year 2000 approaches and then not one trace of wood of the Dornach building will remain standing — everything will be destroyed. But with the advent of the year 2086, one will see buildings arise everywhere in Europe that are dedicated to spiritual aims and are replicas of our Dornach building with its two cupolas and within which the spiritual life will blossom.»
- p. 14: Steiner was asked how long Communism would be tolerated after the Great War. He answered quite directly «70 years.» [So Rudolf Steiner was pretty exact with this one!]
- p. 15: In mid 1922, Stein asked Rudolf Steiner when he would return. Rudolf Steiner said in 80 years and in America. [That puts it at 2002.] We can ask, Was this when he would be born or when he would be active?

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